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The Living Church

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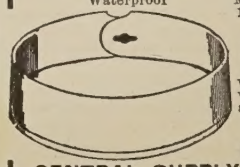

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PRINCIPAL CONTENTS.

EDITORIALS AND COMMENTS 807
God's Guest—Our Church's Guest, the Bishop of London—To Deport "White Slaves"—Congratulations on Woman's Auxiliary Offering.
DIAMETRICALLY OPPOSED EPISCOPAL UTTERANCES. London Letter. John G. Hall 809
GENERAL CONVENTION:
GREETINGS FROM THE S. P. G. 810
THE OPENING SERVICE 811
THE OPENING SESSION IN THE HOUSE OF DEPUTIES 811
IN THE HOUSE OF BISHOPS 812
JUBILATION IN THE WOMAN'S AUXILIARY 812
JOINT MISSIONARY SESSIONS 813
THE FIRST MISSIONARY MASS MEETING. [Illustrated] . . . 814
THE FUNCTION AT BRUTON CHURCH 815
NOTES OF THE GENERAL CONVENTION 816
SUNDAY IN RICHMOND 820
SECOND MISSIONARY MASS MEETING 820
RICHMOND IS CROWDED 820
BISHOP OF LONDON LEAVES FOR NEW ENGLAND 820
DAUGHTERS OF THE KING 820
THE SOCIAL SIDE 820
ILLUSTRATIONS TAKEN AT THE BROTHERHOOD CONVENTION . . . 821
CENTENARY OF NEW YORK PARISH. New York Letter. [Illustrated] 825
EN ROUTE TO RICHMOND. Chicago Letter. Tertius 826
THE MOUNTAIN WHITES OF VIRGINIA 826
HELPS ON THE SUNDAY SCHOOL LESSONS. Rev. E. E. Lofstrom . . 827
CORRESPONDENCE 828
Thanks the Church Papers (Rev. A. Leffingwell)—Work Among Colored People (Henry P. Rench, James B. Craighead).
MISUNDERSTOOD MOTIVES. Marie J. Bois 828
LITERARY 829
THE HALLAM RIDDLE 830
PERSONAL MENTION, ETC. 831
THE CHURCH AT WORK 833

I WAS PERFECTLY aware that I was planting acorns while my contemporaries were setting kidney beans; the oak will grow: though I may never sit under its shade, my children may.—*Southey.*

GOD'S GUEST.

IN teaching how men may come into satisfactory relations with God, our Lord does not refer, as a rule, either to the procedures of criminal law, or to theories of conflicting claims of mercy and justice, but to human relationships as expressed either in the family—father and son—or in social life. There is thus nothing technical about His illustrations. He appeals directly to the universal instincts of human nature. The Kingdom of God, that perfect reign of God toward which the lower dispensation looked forward, resembles, He says, a human king (literally, a man, a king) who gave a wedding feast for His Son and sent His servants to call them that were bidden to the wedding. We are not justified, or brought into satisfactory relations with God, teaches St. Paul, by works but by faith. What is the teaching of our Lord? One does not break into another man's home and seat himself at the table forcibly; neither does he demand admittance on the score of his own gentlemanly, social qualities. On the contrary, one becomes a guest only by accepting an invitation.

Now the acceptance of an invitation involves at least three things: and first, the conviction that the host has no grudge against the guest. If the host had such grudge, or was thought to have, the fact of the invitation would be taken, in the social world, as indicating the contrary and would be accepted as such. Next, the acceptance of the invitation would indicate, on the part of the guest, that he, on his part, had no grudge against the host; and if he had had in the past, the acceptance of the invitation would indicate his coming into a state of complete reconciliation. Thirdly, the acceptance of the invitation would indicate, if it were genuine, intellectual and moral sympathy with the purposes of the feast. The guest would expect himself, and would be expected by the host and the other guests, to deport himself in accordance with the customs and the spirit of social life of the best people—of ladies and gentlemen.

The application of these three principles is immediate and obvious. A man, we will suppose, wishes to start his Christian life and to that end wishes, first of all, to "get right with God." How shall he do so? Not, says Jesus, by coming to God with a list of his virtues. The root of that state of mind is manifestly self-love and pride, rather than humility and appreciation of God and His mercy. It is the spirit of the Pharisee and not of the publican. It denies the fundamental fact that goodness is not to be acquired out of fellowship with God and then offered to God as one's own, but goodness is to be acquired by coming into fellowship with God through the acceptance of God's invitation, having believed in God's manifestation of Himself in Christ as reconciled to man and giving Himself in Christ for man.

The acceptance of God's invitation also involves our putting out of our hearts, or at least desiring and intending to put out all opposition to God. And lastly, it involves the intention to conduct ourselves, thereafter, as in entire sympathy with what God is and does; with God both in His ethical being and in His dispensation in the experiences of life.

But having accepted God's hospitality, we then become, here and now, God's guests. We are translated out of the kingdom of sin, darkness, and death, into the Kingdom of the Son of His love. W. B. C.

GOD HIMSELF, in His wisdom and goodness, has provided for this fundamental good habit in the ordinance of the Sabbath-day, which returns at measured intervals, to call us away, from wordly toil and care, to rest for body and soul, refreshing fellowship with God. If we neglect God's ordinance, or devote it to mere idleness and mirth, we put ourselves recklessly in the way of evil, and out of the way of good.—*Rev. Dr. James Rankin.*

OUR CHURCH'S GUEST: THE BISHOP OF LONDON.

IT is probably not too much to say, that no episcopal visitor to this American Church has so thoroughly captivated the hearts of American Churchmen, as has the Bishop of London. And this we say with no desire to make invidious distinctions. Several eminent Bishops from outside the borders of the United States have been present with us at this General Convention, and at other Conventions of recent years. Each and every one of them is welcome. Each has made a special place for himself in our affections. It is a happy incident of American Church life that our brethren in England and in the colonies are more and more coming into touch with us.

But the Bishop of London has for us a special official interest by reason of the historical association of the American colonies with his see. His predecessors were generally recognized before the Revolution, with occasional lapses, as being the spiritual administrators of the Church in the colonies. Americans are, therefore, more closely related to his see than to any other outside their own land. This has been his introduction to us. And his personality has charmed us from the start. A correspondent in Toronto wrote during his visit in that city: "He has taken everyone here by storm. There has never been any visitor to the city who has so caught the attention of all classes." And a like verdict has been universal.

It was, of course, in his General Convention sermon, preached at the opening service and published in last week's issue of THE LIVING CHURCH, that the Bishop gave his particular greeting to the American Church. We have no doubt that that sermon has been very generally read by Churchmen. Seldom has one, delivered on such an occasion, been better worth reading. The "active Love of God"; the "message of a free salvation," not "sinking" to "what is called the New Theology"; the necessity for maintaining rigidly the distinction between the Church possessing "the unbroken ministry and the historic sacraments" and "the great non-episcopal bodies"; the reasons why we "do not seek reunion under present conditions with that great historic Church which . . . . undoubtedly shares with us the gifts of an unbroken tradition and Sacraments consecrated by duly ordained ministers"; and, last, the necessity that the Church must be "unworldly itself"—these constitute the message which, we can hardly doubt, the Bishop of London realized this American Church especially needs at this juncture.

But it is our present purpose to point out more especially the historic interest attaching to the documents and papers which the Bishop has unearthed amidst the archives of Fulham Palace. Whether the report telegraphed through the Associated Press to the effect that he brought with him the original of a pre-Revolution Royal Charter of the colony of Rhode Island be true or not, it is certain that his search through those archives has been a fruitful one. The Bishop referred, in his sermon, to the fact that he had had "published in America before it is published in England, a short account of the history of Fulham Palace and its special connection with the Church of America." We find the book, which lies before us, an exceedingly interesting one.*

The book first describes the historic house and grounds, relating many an interesting incident connected with both. In the chapel were ordained the missionaries who were to go to the American colonies, and the Americans who crossed the seas to obtain ordination. Here Samuel Seabury was ordained deacon and priest, a letter introducing both him and William Smith, the latter also an influential presbyter in Revolutionary days and after, being among the papers discovered by the Bishop. It is dated "Charterhouse, October 23, 1753," signed "Philip Bearcroft," and informs the Bishop that Mr. Seabury "is appointed a missionary to the church at New Brunswick, in New Jersey, if your lordship shall find him worthy," and that Mr. Smith is "recommended" "by the clergymen of New York in New England" (!) An interesting chapter on "The Founder of the Manor" connects the London of to-day with the shadowy past, when Mellitus, companion of Augustine, founded the see of London, and when Erkenwald, whose name was a household word among seventh century Saxons, received from his brother Bishop of Worcester, the gift of the manor of Fulham.

These were the days when the Church and State were alike represented adequately by the Witenagemot; and, says the Bishop, "It is one of the mysteries which history reveals, that Witenagemot acted and spoke like a synod of clerics; but there is no record that the clerics spoke like the Witenagemot."

But the most interesting part to us is that which connects the see of London with the American colonies. The Bishop relates a number of incidents which are illustrated by papers discovered in this search, although it cannot be said that any of them are of sufficient importance to alter our knowledge of colonial history. The Bishop feels, however, that his predecessors were much more active in performing services to the colonial Church than has generally been assumed, and that the failure of the Church to supply Bishops to the colonies was due to no lack of care for their interests by the Bishops of London. He cites at some considerable length a petition by Bishop Sherlock of London to the King, praying him to establish an American bishopric, and treating historically of the conditions of the Church in the colonies and the reasons why a Bishop was required on the soil. The date of this interesting paper is not given, but it was between 1747 and 1761, the period in which Bishop Sherlock occupied the see of London.

But perhaps the most interesting of all the papers is a letter from an Indian sachem, sent in 1727 to King George, praying him to send missionaries to the Narragansett Indians. It has a quaint look to modern eyes to see Rhode Island described as in the "province of Virginia of America," and carries us back to times when the extent of Virginia was far-reaching. That letter is of such interest that we are quoting it entire:

"To the Most Serene and Most Mighty Prince GEORGE, King of Great Britain, France, and Ireland, and Lord of British America, the humble request of Charles Augustus NINAGREL, Sachem of the Naragansett Indians. Most Serene Prince—Though I have the honour to derive my descent from princes absolute and independent, yet, when the English settled in this Western World, my ancestors not only submitted to be governed by their laws, but at all times assisted the English against those tribes who at any time, either by themselves, or in conjunction with the French of Canada, have committed hostilities upon them, and have ever since confessed an entire submission to your Empire, as I and all I have with the most profound submission now do.

"And I have observed in the lives of the English a more regular practice than can ever (as I am now induced to believe) arise from the principles of mere morality, attribute it to the influence of the religion your happy subjects do profess.

"Being, therefore, of this opinion, and hoping to be refined by that excellent religion proclaimed to the world by the disciples of JESUS, and to bring my people to be governed by its holy rules, I am very desirous to be instructed and that my people may be informed in the principles of that religion your Most Serene Majesty and happy people profess.

"In order to obtain this end I propose to make a settlement of a certain quantity of land for a perpetual glebe in my territory of Misquammacuik upon a minister well affected to your Majesty's person and government, who will take pains to understand our language so as to instruct us in the Christian religion, and would therefore humbly entreat your most sacred Majesty that some pious and discreet clergyman, ordained according to the manner of the Church of England, might by your Majesty be ordered to come and reside as a missionary among us.

"And forasmuch as I can only give a tract of wild and uncultivated land for the encouragement of such a person to settle among us, I therefore most humbly beseech your Majesty to allow him a salary sufficient to support the character of such a missionary from your Majesty.

"And perhaps there will not be a more shining instance of compassion and well-bestowed charity in your glorious reign than in being the instrument of saving (as Europeans call) a savage nation from (what they say it) eternal ruin.

"This is humbly requested of your most serene and most potent Majesty's entirely devoted and most obedient humble servant.

"The mark of Charles Augustus Ninagrell [X]
Misquammacuick, *alias* Westerly, in your Majesty's colony of Rhodeesland and province of Virginia of America, July 13, 1727.

"Signed in the presence of

"JAMES M. SPARROW, *Clerk*,
WILLIAM GIBBS,
JOHN HALL, *Minister*."

It would be interesting to learn, if we could, what reply was made to this pathetic memorial, whether the glebe was ever established, and, if so, whether it can be identified to-day.

In addition to this souvenir volume, the several volumes

* *Fulham Palace*, formerly called Fulham House and Fulham Manor. A short account of the old Manor House of Fulham, written at the wish of the Bishop on the Occasion of His Lordship's Visit to America and Canada, 1907. By Sadler Phillips, vicar of St. Etheldreda's, Fulham, Chaplain to the Bishop of Gibraltar, and Hon. Secretary of the Ch. Hist. Society, London. London: Wells Gardner, Darton & Co., Ltd.

of published sermons of the Bishop of London will receive new interest in connection with his visit, as well they may.

Of these, *The Gospel in Action** consists of seven addresses given at his mission in the West End of London during the Lent of 1905, when he aroused new ideas of the dignity of life and of service among so many of the ultra-fashionable; seven addresses to men, three to women and girls, and twelve sermons preached on special occasions. *A Mission of the Spirit*† consists of mission sermons preached in North London during Lent of 1906 when, says the Bishop, "the most touching part of the Mission [was] the Litany of the Holy Ghost, sung kneeling, and followed by prayer for all those in sickness, sadness, perplexity, or sin." Last is the volume recently issued, entitled *The Call of the Father*,‡ containing Lenten mission addresses delivered during 1907 in East London, followed, in many instances, by answers to questions that were invited at those services. Few men could perform such effective work alike in the West End and the East End of London.

That the Bishop of London will enjoy his visit in America as much as Americans have enjoyed it, is our ardent wish for him.

* *The Gospel in Action.* Cloth, $1.40 net.

† *A Mission of the Spirit.* Cloth, $1.00 net.

‡ *The Call of the Father.* Cloth, $1.00 net.

Each by the Rt. Rev. Arthur F. Winnington Ingram, Lord Bishop of London. London: Wells Gardner, Darton & Co. New York: Thomas Whittaker.

IT will be a righteous act if the reputed intention of Secretary Straus be carried out, to deport women who have been brought into this country for immoral purposes and are held as "white slaves." There are great difficulties, as we all recognize, in dealing with the social evil in cities, and it is probably true that it cannot be actually eradicated; but certainly the part of it that arises from the importations referred to can at least be much reduced if it is properly dealt with.

And especially do we hope it is true that before being sent out of the jurisdiction of the United States, the evidence of these women against the men who have brought them here will be taken, and that no effort will be untried to bring such men to justice. It is difficult, indeed, to know how the punishment can adequately be made to fit the crime. In most states crimes of this nature are not subject to penalties sufficient for their enormity. Possibly the federal courts might assume jurisdiction in many instances under the thirteenth amendment to the constitution.

CONGRATULATIONS, many times over, to the women of the Church on the splendid offering, $222,353.35, they have presented through the Woman's Auxiliary. It is a splendid result of much self-sacrifice and hard work.

We go to press too early this week to be able to chronicle the amount of the Men's Thank Offering, though the Associated Press will probably have circulated the information generally before this issue is in the hands of readers.

But the women's offering probably means more and comes from a larger number of givers, than will the larger bulk offering of the men.

Again, congratulations to them!

WE trust that correspondents and readers will bear with us in the necessary condensation of all other matter, in the interest of giving the largest practicable amount of space to the reports that come to us from Richmond. THE LIVING CHURCH is well represented by its correspondents both in the General Convention and in the Woman's Auxiliary, and is expecting to be able to do ample justice to both these great events.

Discussion of events pending in General Convention will, for the most part, be suspended until the sessions are over, and full reports are at hand.

ANSWERS TO CORRESPONDENTS.

C. C. A.—The declaration of the House of Bishops in 1832 with regard to postures at the Holy Communion, included the following, with respect to the people: "*Kneeling*, when receiving the elements, and during the post-communion, or that part of the service which succeeds the delivering and receiving of the elements, except the *Gloria in Excelsis*, which is to be said or sung *standing*."

D. H.—A "corporate communion" is the united act of the entire number of members of any organization at one appointed time.

DIAMETRICALLY OPPOSED EPISCOPAL UTTERANCES

English Bishops Divide According to their Degree of Churchmanship

WHICH COMES FIRST: CHURCH OR STATE?

Canon Brooke Disappointed in the Canadian Church

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, September 24, 1907

WE have just lately had two notable Episcopal utterances of a diametrically opposed trend of thought and sentiment; utterances which well illustrate the line of deep cleavage between those in the English Church who represent the spiritual claims and Catholic system of the Church, and those whose whole moral and intellectual position seems to be the reverse; whose main contention is apparently for what Dr. Liddon called "the pagan conception of a National Religion made up out of every kind of error."

The Bishop of Southwark (Dr. Talbot) preached last Sunday week in Hawarden Church, his sermon being in the nature of a protest against the aggression of the State; and it was obviously inspired by what we have recently heard from such Erastians in public life as the Lord Chancellor and Lord James of Hereford and from such clerical Erastians as the Dean of Ripon and Canon Henson. The Bishop emphasized the true citizen's twofold obligation to the nation and the spiritual state in which Almighty God has given us citizenship. Speaking in Hawarden Church he could not forget, he said, that there was no greater example in life and thought of that double citizenship than Mr. Gladstone—one of England's greatest servants, and yet equally a great patriot in "the City of God." In the present, with the example of those troublesome Tudor times from which some were inclined to borrow evil precedent, and tracing through even this time the spirit of the aggression of the State, we needed to realize the principle of spiritual independence—that the Church was responsible for its own life, discipline, and laws. When they thought of some of the things they read, it appeared as if men seem ready to regard the Church as a convenience or instrument of the State, as though they must have regard, even in spiritual matters, to whatever it might please the State to speak.

Now, it is a far cry from all this to the Bishop of Carlisle's ideas and sentiments about Church and State. In his presidential address to his diocesan conference on Tuesday last, the Bishop of Carlisle (Dr. Diggle) returned, with increased urgency and warmth, to the theme that he advanced in his presidential address to the Church congress at Barrow-in-Furness last year—namely, what he called the "denationalization" of the English Church. He said that of all the dangers which beset the Church to-day, none, in his judgment, was comparable to its "gradual denationalization." By "denationalization" he did not mean either disestablishment or disendowment, but a process different from both and immeasurably worse than either. The "denationalization" of a Church, meant "the belittlement and sectarianizing of it." His lordship then proceeded to tilt against the Catholic Movement (called by him The Tractarian Movement), as being the *fons et origo* of the socalled "denationalization" of the Church in England:

"Up to the time of the Tractarian Movement, whatever may have been the faults and weaknesses of the English Church—and there were many—it was at least in living touch with the nation. Ever since the birth of that movement it has steadily been losing touch and hold on the nation, and has been dwindling into a mere sect. The founders and disciples of the Tractarian Movement will prove in the long run, I am persuaded, to have been the most subtle, strong, although unconscious, adversaries the National Church has ever had. . . . If they had not been good, they would have been powerless; if not noble, of small account. It was the fascination of their character and the splendor of their talents that did the mischief. Unquestionably their example and teaching accomplished some good results. But injuries were conferred compared with which the benefits sank into smallness. These injuries may be summed up in the terms, exclusiveness and denationalization. Among the clergy they introduced a seminarist tendency; among the people a value of ordinances out of all proportion to New Testament standards. In the emphasis they laid on the Episcopate they introduced a leaven of whose workings we have as yet seen only the beginnings and by no means the end. . . .

"But the worst and most far-reaching of the consequences of the Tractarian Movement, that which has done most to sectarianize and denationalize the English Church, was the value it attached to tradi-

tion, and the notions of Churchmanship which it promulgated. The Tractarian Movement was a kind of apotheosis of tradition. It was also a species of deification of the Church, to the depreciation of the religious character of the State." His lordship was convinced that both inside and outside Parliament there were the same threatening signs of the destiny impending over the Church, unless some strong, firm measure be speedily taken to "renationalize" it. But amid the peril by which the Church was to-day encompassed, what were multitudes of Churchmen doing? "Steadily playing into the hands of the enemy by still further sectarianizing the Church and fomenting quarrels within their own ranks." As instances, the action of the Representative Church Council in narrowing the borders of the Church by adopting an ecclesiastical test of its own; public pronouncements that the rubric connecting Confirmation with Holy Communion should be rigidly enforced; the opposition to the Report of the Royal Commission; and the issuing of *The English Hymnal.*

His lordship's position towards the Deceased Wife's Sister Act (like that of the Bishop of Hereford's referred to below) is most deplorable; surely more consistent with his individual attitude as a Latitudinarian than as a Bishop of the Church of God in this land.

Had he been in the House of Lords, he should have both spoken and voted against the Bill, on the ground that he believed it was calculated to lead to greater confusion than advantage. "But am I, therefore, to discourage the use of our national churches for the benediction of these marriages?" Considering the position in which the question seemed to him to stand, what was the English Church going to do? "Is she going to set an ecclesiastical Canon, centuries old, against the better trained, more widely illumined national conscience of the present day? What is this but to denationalize the Church, to mediævalize and sectarianize it, to narrow its bounds to the little limits prescribed by the canonists of former ages, many of whom knew less of the Bible than hosts of religious laity to-day?" It was clear to his lordship that in the present condition of affairs he could not, speaking for himself alone, lay any priest either under personal or official censure for performing these unions, or allowing the use of his church for such purpose. His lordship also made an onslaught on Christian Socialism, as being surcharged, like the Catholic Movement, with the sectarian leaven. Under cover of humanitarianism "the most distintegrating of social and ecclesiastical forces are being industriously introduced into the life of both the English Church and the English nation, to the great narrowing of the Church and the great dividing of the nation."

The Church Times reproduces from the London Letter of the daily *Manchester Guardian* the following effective note on the passage in the Bishop of Carlisle's Diocesan Conference Address in which he asserted that up to the time of the Tractarian Movement the English Church was at least in living touch with the nation:

"Where does the Bishop find the data for this reading of history? Sidney Smith in his visit to Edinburgh about 1800 writes: 'In England I maintain (except among ladies in the middle rank of life) there is no religion at all. The clergy of England have no more influence on the people at large than the cheesemongers of England.' About the time of the Reform Bill the Archbishop of Canterbury was pelted in the streets of Canterbury. There is a well known story of his chaplain complaining to his Grace that he had a dead cat thrown at him. 'Be thankful,' said the Archbishop, 'that it was not a live one.' The Bishop of Bristol had his palace burned about his ears. About this time no Bishop's carriage with a 'toolip,' as the crowd called the mitre on its panel, was allowed to pass through the streets without a pelting. The parson then was, in the country phrase, 'the black recruiting sergeant.' Nearly every movement of the time on the side of justice or humanity found the force of the Church arrayed against it in the Lords. One questions if there was ever a time when the Church of England was less in living touch with the people of England than in the half-century before the Tractarian Movement."

The action taken by the Bishop of Hereford in regard to the Deceased Wife's Sister Act is hardly different from what was to be expected, despite the fact that he sided with the Spiritual Peers in voting against the bill. I fear Dr. Percival is too dyed-in-the-wool a Latitudinarian and Erastian ever to change this side of the Intermediate State. His lordship, replying to an application from an incumbent for guidance as to whether he ought to perform a union between two parishioners who had expressed a desire to take advantage of the Deceased Wife's Sister Act, says that although he was opposed to the new legislation, yet now that the Act is part of the law of the realm, he should advise "loyal acquiescence" in it.

Canon Brooke, vicar of, perhaps, the most important church in South London, S. John's the Divine, Kennington, is paying a short visit to Canada, and in the current number of his parish monthly he gives his impressions of the Canadian Church. It would appear from what he saw of the position and work of the Anglican portion of the Holy Catholic and Apostolic Church in Canada that within its obedience, generally speaking, the Catholic Movement is still a *desideratum.* Writing from Winnipeg in August, he says:

"A fortnight is not a long time for such impressions, and I do not want to incur the just censures which are so often meted out to the proverbial globe-trotter. I have, however, been much struck with the strenuousness, and the friendliness, and the politeness of the people I have met so far. Our 'unhappy divisions' in the religious world are, alas! painfully present, and I grieve more than I can say to have to confess that the Church in Canada seems to take a very back seat amongst the various religious bodies, and what is more deplorable still, for all I can see, she is quite content that it should be so. It is not for me to criticise—it would be impertinent to do so—but if closed churches, meagre services, infrequent Eucharists, and, apparently, except in a very few cases, entire absence of daily services are any index as to the work the Church is doing east of Winnipeg, then I fear there can be but one opinion as to the prevailing character of the Church of England in this country. I merely state facts, but I plead guilty also to great disappointment. I hope to be able to speak more hopefully of the Northwest. I spent most of the afternoon to-day in seeking out a little Catholic mission in the outskirts of the city, and after much difficulty and many inquiries, I found it. It has the true ring about it. In the course of my search, one mother, whom I asked, said: 'It is somewhere behind this house. I have never been to it myself, but my daughter goes there. You ask the first children you meet: they are sure to know—they all go there.' I found the mission priest was an American, working alone, with a very small, but very enthusiastic, congregation. I trust, in a few years, this mission may be a great force in Winnipeg."

The Bishop of Stepney has consented to visit Scotland at the invitation of the Primus of the Scottish Church, in order to organize a society on the lines of and in union with the Church of England Men's Society. The Bishop will address meetings in Glasgow and Perth.

The Bishop of Glasgow (Dr. Campbell) has been unanimously elected to the Bishopric of Mashonaland. He has for some years been greatly interested in the work of the Church in South Africa, and in 1903 was prominently associated with the "Mission of Help" from England. It is understood that the Bishop will be unable to give a decision as to whether he will accept the nomination until he has conferred with the Primus of the Scottish Church and other advisers.

The Bishop of Argyll and the Isles (Dr. Mackenzie) has recently been enthroned in his Cathedral church in Cumbræ, the enthronization being an imposing and impressive Catholic function. The order of service was based on the ancient Sarum Use, with some details suggested by Truro customs.

J. G. HALL.

GREETING FROM THE S. P. G. TO THE AMERICAN CHURCH.

"To the Presiding Bishop of the Protestant Episcopal Church in the United States of America, the Bishops, clergy, and laity of the same assembled in the General Convention at Richmond, Va., in the year 1907 and upon the occasion of the celebration of the three hundredth anniversary of the church built at Jamestown, Va.:

"The Society is bound to enter with special interest into your great work, and begs leave to greet you with the assurance of its sympathy and the promise of its prayers as you meet and celebrate the three hundredth anniversary of the founding of the first Church of the American continent.

"The mercy of God allowed the Society more than two centuries ago to bear some part in the beginning of that enterprise which has grown and prospered under His blessing beyond all that men could ask or think; to you generations that have passed since then He has shown His glory, and we trust that through many generations in the future He still will carry forward that course of faithful and fruitful labor which He thus far has blessed; and that you may be strengthened to send far and wide the grace and truth which came by Jesus Christ.

"For your meeting now we implore His special blessing. May He grant you by the guidance of His Holy Spirit a right judgment in all things; that through the wisdom that is from above you may truly know how He would have you deal with the great questions which are before you, and that the Church in this and other lands may gain fresh light from your deliberations in the power of the spirit of counsel and understanding.

"Finally, we crave from you the help of your prayers; that we may grow in faith and patience; that we may be less unworthy of the encouragement which God has granted to the labors of the past, and that in the future we may know what He would have us do and strive with singleness of heart to do it for His Name's sake.

"Signed on behalf of the Society on the festival of St. Bartholomew, August 24, 1907.

"RANDALL CANTAUR, President.

"H. H. MONTGOMERY, Secretary (Bishop)."

General Convention

THE OPENING SERVICE.

Richmond, Oct. 2.

THE Church is strong in Richmond. With no spirit of boastfulness, it may be set down that no other one religious force stands for so much, or bears so great responsibility for the spiritual welfare of the leading city of the South. The General Convention of the Church was, therefore, something for which Richmond long prepared. The newspapers signalized the opening by printing extraordinarily well illustrated editions, and the business houses, almost without exception, decorated their blocks.

The visit of the Bishop of London caused to be displayed not a few British flags. A long train of Pullmans brought many Bishops and others from Washington on Tuesday, and that evening Bishop Gibson of Virginia tendered a reception at his home, to give opportunity to meet some of the visitors, especially those from across the ocean.

Holy Trinity Church, one of the newest in the city, fronting on beautiful Monroe Park, was consecrated on October 1st, and on the following day the opening service of the 1907 General Convention was held in it. The church contained about two thousand people to witness the opening service. The day was an ideal one, and park and street in front of the church were filled with people. The procession of Bishops came from the parish house and filed into the principal door. There was lack of that opportunity which Trinity, Boston, furnished for setting and display. Photographs were hard to obtain.

At the head of the line walked the secretaries of the respective Houses. Next came the secretaries of the Board of Missions, and then the presidents of the two Houses. There were ninety-eight Bishops in line, which followed the two last consecrated, Bishops Guerry and Tucker. Seven of these were foreign, being the Bishops of London, St. Albans, Bishop Montgomery of the S. P. G., late of Tasmania, the Bishops of Mackenzie River, Quebec, and Ontario, and the Archbishop of the West Indies. American Bishops absent were Williams (of Marquette), Gillespie, Atwill, Capers, Rowe, Morrison (of Iowa), Mackay-Smith, Van Buren, Beckwith, and Aves.

Bishop Tuttle was the celebrant, Bishop Doane the epistoler, and Archbishop Nuttall the gospeller. Bishop Ingram delighted Virginians with his references contained in his sermon, and pleased not a little, everybody else who heard him, especially in what he said concerning the new theology, so-called, about the open Bible, and about his predecessors, how that they were more sympathetic toward America than they have received credit for being. The Bishop's pulpit manner is his own. It is charming because it is natural, but it illustrates the individuality of the man. He is rarely able to get far away from London's East End for his points, and on the other hand, he does not assume to talk of conditions in America, about which he says he knows not as much as he could wish. Most of his gestures are made with his right hand only, and he uses some rather long fingers to help the emphasis. Not large of stature, he has a voice that is readily heard, and he is nearly always ready with a story that is both funny and serious. There was careful exclusion of fun from the sermon at the opening service, but the exclusion did not long continue, for in the afternoon, when he addressed the Bishops, the sound of applause and laughter which came out through the screen doors of the Capitol chamber was both loud and frequent. [The sermon was published in last week's issue.]

Nearly all of the deputies and many of the members of the Auxiliaries present advanced to the altar rail, so that it was nearly two o'clock before the recessional was sung, and the long line of Bishops left the church

THE OPENING SESSION IN THE HOUSE OF DEPUTIES.

ST. PAUL'S CHURCH is compact, and deputies are compelled to confine themselves to a seat and a half to each deputation. This necessarily crowds them somewhat. The galleries are a delight to visitors, so close do they bring them to officers and speakers. The hearing qualities are excellent, and barring the restricted space, deputies have rarely met in General Convention in a church better adapted to their needs. In the basement are large and airy offices, registration, and writing rooms. Among the deputies are Captain Richmond Pearson Hobson and Thomas Nelson Page, and both made themselves known almost immediately the session was organized by bringing forward matters of business.

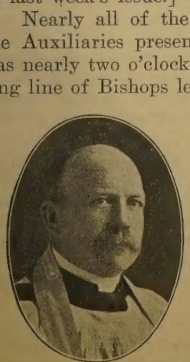
During the first three days of the Convention, in spite of many other matters, the legislative programme of the session was precipitated. It was not formulated, but simply thrown in, to take chances. Whatever fails will not be for a late start. The Negro and what the Church may do for him came in by way of the Archbishop of the West Indies, who came before the Deputies immediately after he had told the Bishops in Council his views and experiences with the race, so that subject was fresh in his mind. Dr. Rogers of Fond du Lac brought in the divorce and remarriage matter, and half a dozen deputies, possibly more, brought in again the change of name of the Church. A moment before a memorial of a deceased deputy had been presented, and so when a deputy from Los Angeles petitioned in due form for a change of the Church's name, Mr. Lewis of Pennsylvania suggested to those sitting near him that it also be referred to the committee on memorials of deceased members. Other motions for a change came, however, and the deputy addressed remarked to Mr. Lewis that the matter is not deceased by a good deal. A new hymnal for rescue missions and the home, greater liberty in the matter of Bible lessons in public worship, defining a communicant and directing who shall and who shall not be officially returned as such, a reduction in the number of deputies and the manner of their representation—these and other legislative questions are formally before the Convention.

RE-ELECTION OF OFFICERS.

The secretary of the last House, the Rev. Dr. Anstice, called the deputies to order and large numbers answered to their names at roll call.

First of all, the Rev. Dr. Randolph H. McKim of Washington was reëlected president, and the Rev. Dr. Henry Anstice of New York, secretary. Both were by acclamation, and the nominations of the Rev. C. M. Davis, Rev. W. C. Prout, and Rev. J. G. Glass as assistants were confirmed. Upon taking the chair, the Rev. Dr. McKim said that no man not made of cold steel could be unappreciative of what had just been said and done. He was impressed, he said, by the contrast between the Church's condition in 1859, when the General Convention met last in Richmond, and its condition to-day. Then it had 41 Bishops, now 104; then 141,000 communicants, now 850,000; and during the forty-eight years the population of the whole country has increased eighty per cent., while the growth of the Church in communicants has been more than six hundred per cent. It was in 1859 that the Church was made for the first time co-extensive with the country in jurisdiction. Some of the same questions that pressed then, do so still, among them that of a supreme court. There had been disunion threatened in both Church and State, but neither had succeeded. The great problems now to be faced by the Convention, he thought to include the awakening of men to the importance of missions in a broad sense, the evangelizing of the negro race, and the extension of missions to foreign peoples in foreign lands and in our own land, for our own land is now in great measure the home of a foreign-born people,

[*Continued on Page* 817.]



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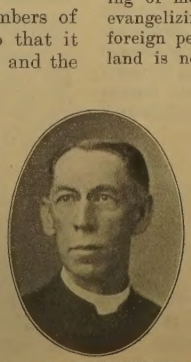
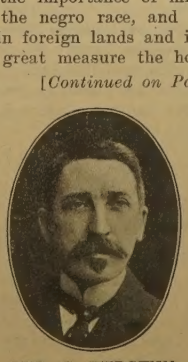
Washington.

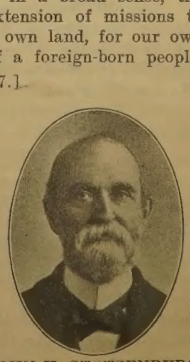
REV. E. A. LARRABEE,
Chicago.



REV. F. P. DAVENPORT, D.D.,
Springfield.



GEO. C. BURGWIN,
Pittsburgh.



JOHN H. STOTSENBURG,
Indianapolis.

IN THE HOUSE OF BISHOPS.

THE Bishops occupy the House chamber in the State Capitol, and the deputies might occupy the other chamber there, were it large enough. As it is, some desks from the Senate wing had to be transferred in order to make the House chamber answer for the Bishops. Committee rooms of the Capitol are available for Bishops' committees, and elevators are run for their advantage. The whole suggests what might be enjoyed were a permanent meeting-place provided for General Convention. The Capitol is available through the courtesy of the Governor of Virginia, and on the opening day that official came and personally told the Bishops how glad he felt to have them enjoy it. It is by far the best arranged room the American Bishops ever had for sessions of a General Convention.

In the House of Bishops the old officers were reëlected. These are: Bishop Lawrence of Massachusetts as presiding officer, and the Rev. Dr. Samuel Hart as secretary, with the Rev. Dr. George F. Nelson of New York and the Rev. Thomas J. Packard of Maryland as assistants. Little business was transacted the first day. Following the Governor's address there were introduced the newly consecrated Bishops, Williams (of Michigan), Scadding, Guerry, Parker, Tucker, Webb, and McCormick. The seven visiting Bishops who attended the opening service, were also presented, and a brief address was made by the Bishop of London.

SECOND DAY—THURSDAY, OCTOBER 3D.

On the morning of the second day's session, Bishop Tuttle, as Presiding Bishop, gave an account of his official acts during the past three years, and some suggestions concerning missionary matters made by him were referred to committees. Bishop Lawrence named the Convention committees, and appointed among them Bishops Tuttle, Lawrence, Doane, Randolph, Cheshire, Satterlee, and Gibson to represent the House at Bruton Church on the occasion of the presentation of the King's Bible.

A message of greeting was received by wire from the head of the Orthodox Russian Church in America, and the Bishops of Albany, New York, and Fond du Lac were named a committee to reply to it.

Petitions were received for division of the dioceses of Georgia and Oregon, and Duluth asked to be made a self-sustaining diocese. The Bishop of Cuba asked that the Pastoral Letter to be issued at the close of this Convention be translated into Spanish. The Bishop of West Texas presented a resolution, adopted by the Brotherhood at Washington, asking, the Deputies concurring, that the last week of November next be kept as a week of prayer for the spread of Christ's Kingdom throughout the world. It was adopted and sent to the Lower House.

Practically all of the forenoon session was devoted to a council, with Archbishop Nuttall as speaker and responder to questions on work among negroes, especially in the tropics, the aim being to gain from his extended experience something of value for use in considering the negro Bishop matter and the administration of the Church work in the Canal Zone.

The Bishops received a memorial from the Church in Brazil, asking to be made a missionary district, and a petition from the Church in Hayti, asking that certain parts of the Prayer Book be translated into French. Committees were announced, and a number of Bishops, absent till then, appeared and took their seats.

On the afternoon of the second day the Bishops adjourned early, and when they came out they confronted more than a thousand people, gathered on the Capitol steps to hear Father Waggett of London and the Rev. William Wilkinson of Wall Street. Both made stirring addresses. The Deputies had adjourned before both had concluded, and not a few joined the crowd.

THIRD DAY, FRIDAY, OCTOBER 4.

Friday's session of the House of Bishops was very brief, and nothing of legislation was attempted. BISHOP MONTGOMERY presented the greetings of the S. P. G., printed on another page of this issue. At half past ten the Bishops went to St. Paul's Church with the deputation from the General Synod in Canada, and to sit with the Deputies to consider the missionary work of the Church.

The Bishops have continued the Committee on the Swedish Prayer Book, being the Bishops of Western New York, Nebraska, and Long Island. They also heard on Friday the petitions of Oregon for division and the creation of a new Missionary District, of Georgia for division; of Duluth to be made an independent diocese (which was granted); and for the transforming of Brazil into a missionary district of the usual type.

FOURTH DAY—MONDAY, OCTOBER 7.

[BY TELEGRAPH.]

The routine proposal to open the doors of the House of Bishops to the public was defeated, as it has been in previous Conventions. This afternoon a report was made by the committee on the Constitution to the effect that the title page of the Prayer Book cannot be amended under constitutional amendment, but only on recommendation of the committee on the Prayer Book. It was resolved that a joint committee be authorized to consider what changes in the charter and laws of the General Theological Seminary are necessary in

[*Continued on Page* 818.]

JUBILATION IN THE WOMAN'S AUXILIARY

United Offering Amounts to $222,353.35

SESSIONS OF THE WOMEN IN MASONIC HALL

A UNITED Offering of $222,353.35! It was no wonder the women in the Auditorium went wild with excitement, and cheered to give vent to their enthusiasm. That was the sum presented at Richmond on October 3, 1907—an historic date. In San Francisco, it will be remembered, there was great enthusiasm when $82,000 was presented. At Boston everybody went wild over $147,000, and cheered again when it was given out that some generous persons had given sufficient to bring the sum up to an even $150,000. In Richmond the Offering far exceeded the expectations of everybody who had any ideas on the subject. Even Miss Stuart thought Richmond would be honored beyond every other city if the sum reached $180,000. The only drawback that anybody ventured to mention was—how to exceed Richmond in 1910.

Arrangements in Richmond for the meetings of the women of the Church are very good indeed. The Masonic Hall is a fine building, and is centrally located. Quite near to it are All Saints' parish house, a building located some distance from the church, and the church itself on a main avenue, not far from the principal hotel. On the opening day of the Convention, in the afternoon, there was a session of the diocesan officers in Masonic Hall, when 341 responded. Representation and the disposition of the United Offering of 1910 were discussed. In the evening, in All Saints' parish house, there was an illustrated lecture on missions, and also one on Virginia churches. The speakers included the Rev. W. A. R. Goodwin of Bruton Church. Miss Sallie Stuart, president of the Virginia Auxiliary, received an ovation in appreciation of the hard work and splendid results attained.

For the presentation of the United Offering on Thursday morning, two services were arranged, because no one church could accommodate all who would attend. Holy Trinity and All Saints' are adjoining parishes, and the churches themselves much alike in outward appearance. The principal part of the Offering was presented at Holy Trinity, but there were celebrations at both, and both churches were filled in every part. Bishop Gibson of Virginia was the preacher at Holy Trinity, and Bishop Randolph of Southern Virginia at All Saints'.

The Auditorium, where the great missionary meetings of this Convention are held, is well adapted to the purpose, and is not difficult to reach by car lines. Here in the afternoon of Thursday, four thousand women gathered, coming from every diocese. Bishop Gibson presided, and the speakers were Bishops Montgomery, Jacob, Roots, and Spalding. On the platform were officers of the Board of Missions. The Rev. Dr. Lloyd told something of his trip abroad. Greetings were extended by Miss Stuart, and Miss Emery made a brief triennial report. At the close, when Mr. Thomas announced the sum given in the morning, there was a scene long to be remembered by those present. Hymns were sung, handkerchiefs were waved, and everybody cheered.

WEDNESDAY, OCTOBER 2.

The warm bright skies of the sunny South and the cordial hospitality of the people of Richmond gave to the thirty-fifth anniversary of the Woman's Auxiliary an auspicious opening. The first meeting was that of the diocesan officers at Masonic Hall, where the headquarters of the Auxiliary and postoffice are situated. Name-cards on tall standards located the seats reserved for the various dioceses and districts, and by three o'clock the hall was filled. Only diocesan officers were permitted on the main floor, but visitors were cordially welcomed to the gallery.

Miss J. C. Emery, General Secretary, called the meeting to order, and according to custom, invited the president of the diocesan branch of the diocese in which the Triennial meets, to preside. Miss S. Stuart, president of the Virginia branch, took the chair, formally called the meeting to order, and the rules of order for adoption were read. These being unanimously adopted, Miss Emery reminded the women present that the meeting was purely a business one for diocesan officers. Missionaries were cordially invited to the platform and were accorded a warm welcome by applause as they were introduced. Miss Evans, of Anvik, with one of her small Alaskan protegès, was the first to respond, and was followed in quick succession by missionaries from the Dakotas, the far West, China, Japan, Hawaii, Africa, and Brazil.

The rules governing representation for the present triennial meeting were read and the roll called of dioceses and districts. Three sep-

[*Continued on Page* 819.]

JOINT MISSIONARY SESSIONS

Two Houses Meet Together in the Interest of Missionary Work

SPLENDID ENTHUSIASM SHOWN

RICHMOND, October 4.

THE first of the joint sessions of the two Houses for missionary purposes was held to-day, Bishop Tuttle presiding. A programme of missionary days and missionary services was adopted without opposition, and the BISHOP OF ALBANY started to read the report of the Board of Missions. He had not proceeded far when it was seen that the present state of his health might not permit him to finish it. It was only his earnestness that caused him to begin it. It was not concluded when the time for the three addresses of the morning arrived.

These three were delivered by the Rev. Dr. Arthur S. Lloyd, the Rev. Dr. Reese F. Alsop, and Mr. George C. Thomas. Bishops coming in were unable to find seats on the platform, and had taken them among the deputies. The galleries were filled, and so was every inch of space in all other directions. It is probable that great addresses have followed each other in Conventions in past years, but surely three greater addresses than the three made by these men never did so. The address of the Rev. Dr. Lloyd was especially telling. Many expressed the view that it was the greatest speech he had ever made. Yet he finished with three of his thirty minutes to his credit.

REPORT OF THE BOARD OF MISSIONS.

The report showed that within the last three years the offerings of the Church in trust to the Board of Missions amounted to$2,386,-877.43, although to this amount should be added the offerings that have made for various diocesan missions.

Within the United States during the three years just closed the board has made appropriation for the entire or partial support of nineteen Bishops and 1,160 missionaries, clerical and lay, working in forty dioceses and nineteen missionary districts. The total amount of these appropriations is $1,277,329.23.

In countries outside the United States the board has made appropriations for the support of ten Bishops, sixty-six foreign clergy, twenty-two foreign layworkers, 657 native workers, clergy, teachers, catechists, Bible-women and other helpers. The figures given do not include the wives of missionaries, though the Church will know that no members of any mission staff render more devoted service than these. Appropriations for the foreign work for three years amounted to $1,314,023.10.

In discussing the question of enlarged opportunities the report says:

"It might be well to call the Church's attention to the large opportunity now presented to those who may desire to invest money in considerable amounts for the benefit of other people. The growth of the colleges in Tokio and Shanghai and Wuchang has been so rapid as to make the present equipment altogether inadequate, while their very growth indicates the increasing consciousness on the part of the people of the value these institutions are to the nations. Additional land for proper buildings requires large amounts, each one of these colleges needing at least $150,000, and it is to be questioned whether the same amount of money spent in any part of the work would be more certain to be of lasting blessing to the peoples on whose behalf the offering was made. Nor in speaking of these should it be supposed that the board would ignore demands for lesser amounts to establish the Church in centres from which may radiate the influences that make for Christian civilization and for the spiritual blessing of the people."

The death of Bishop Schereschewsky is mourned as a distinct loss, and his work in China is compared with the work that Wycliffe performed for the English-speaking people.

DR. LLOYD'S ADDRESS.

The GENERAL SECRETARY commended the work of the Rev. Mr. Mann for deaf mutes, and said workers are needed in Chicago and in the Southwest, and then, without introductory remarks, he said that not until he went to the fields and saw with his own eyes, did he begin to realize what the Church is doing in these distant fields. He spoke first of the Philippines, saying that every door of opportunity is open. Bishop Brent is a statesman in the civic as in the Christian sense. The foundations he is laying will never need to be disturbed. The government is doing its part and the Church would do its part if only it could be made to see and to feel its responsibility for the little brown people of these interesting islands. Of China, all he had said of the Philippines should be said again. Here is the only place he had ever seen where large enough lines are being laid. Everybody there is working for the future, and for all of China. There is nothing to criticise in the use made of money given to China, nor is there anything to criticise in the workers. There have been known to be questionable missionaries. Their doings have been flaunted in the clubs and in the home land. The Church in America must help the Chinese to guard themselves from these black sheep; must lead them into the truth.

Of Japan the speaker felt sure no men ever had greater burdens laid upon them than Bishops McKim and Partridge. More men and women are needed in their work. More interesting people than the little Japs, more critical and yet more fair minded, do not live. Help Japan into better things, and she in turn will help China, and the great East will be leavened.

Concluding, the speaker praised the men of America. He always found them to be all right. He found the East believing them to be all right. When he arrived in San Francisco on his way home, he found a Bishop there nearly crushed by the weight of burdens laid upon him. As he crossed the plains he knew there were Missionary Bishops there wearing out their bodies and worrying out their minds because they were trying in vain to do the work of a dozen men. When he got East, he found a comfortable Church, in some measure engaged in the work of building up parishes, if haply it were engaged in anything. He appealed to men to get together, to form a trust, to bring their brains and their ideas, and put into the King's hands the men and money needed to lift up their brothers at home and abroad. Jesus pleaded for men who have no chance. He tried to do the same.

THE REV. DR. ALSOP said he brought news from the front, the firing line. He came back from his tour with no mean message. He reminded his hearers that what he described he had himself seen and that he knew. He told first of the workers and said they are an excellent lot of men and women. Then he told about the work. Finally he mentioned the hospitals, and concluded by saying that although the difficulties are great, the people to be reached many and the workers few, he thinks the future full of hope.

MR. GEORGE C. THOMAS began his talk on the money side by saying that he receives from men and women all over the Church encouraging letters of cheer. Most of these come from people whom he does not know. They encourage him much in the trying work he is trying to do. He said the finances of the Board of Missions are admirable. There is a reserve fund of $371,000, the Missions House is worth $500,000, property in the mission fields is worth $1,000,000, and the Board has trust funds of $2,040,000. Last year there passed through his hands $1,300,000, and the cost of administration is about 8 per cent. The Board asks each communicant for 82 cents, and each gives not quite two-thirds of that sum. Finally, after mentioning his own age and saying touchingly that he is willing to serve the Church and wants to leave the Board in good condition for his successor, he called out that WHAT IS NEEDED IS NOT MONEY BUT MEN.

The enthusiasm aroused by his stirring address, so full of meaning beyond what words expressed, would have been loudly applauded had the Convention been sitting in that hall which several deputies have wished the Church might provide for its General Convention.

THE CHURCH IN THE WEST.

After recess, although it was known that only missionary matters would be considered, St. Paul's Church was quite as well filled as it had been in the morning. Again the deputies were in the pews. The speakers were Bishops Funsten, Anderson, Burton, and Mann, and their topic, the duty of the Church to various sections of the West. Most speakers told of wonderful material developments.

BISHOP ANDERSON (Chicago) described conditions in Ohio, Indiana, Illinois, Michigan, and Wisconsin, and explained why the Church is stronger relatively in rural Wisconsin than it is in rural Indiana, Ohio, and Illinois. Much of the difference he attributed to the band of workers who early planted the Church in Wisconsin, or in some parts of it near the southern end. He stirred the deputies by his account of the relation between the Church in the Middle West and the Board of Missions as constituted for many years, and when his time expired, unanimous consent was given him to proceed. For purposes outside of the Fifth Department, that Department gives through the Board of Missions about $25,000 a year. The Church in the Department feels keenly how small the sum is. The Department receives from the Board about $9,000. He said it would be somewhat consoling if he and others could be assured that the Board regrets the smallness of the amount. He would not have more money if that money were to be taken from contributions going to others. The only way is to increase the amounts going to the Board. To do this he suggested an Auxiliary Board in each department, whose collections might go to the general Board and be distributed by it—an officially recognized agency for spreading information and collecting funds. It would strengthen the central body, and then furnish it with more arms with which to labor.

WHO CAN APPROACH the high object of living unto God in all things, and at all times, without earnest, zealous striving through the grace of God? let no idle sin usurp God's place in our heart's affections, to have our conversation in heaven, to grow in grace to some degree of perfection, to love our neighbor as ourselves and manifest our love in outward deed, to build up a character, which will stand the sifting fire which is to try every man's work of what sort it is, to lay up for ourselves treasures in heaven—will aught less than earnest and zealous endeavors suffice for this? If we would but look on spiritual things in their true light, what earnestness and zeal would we daily manifest!—*Rev. R. Rankin.*

THE FIRST MISSIONARY MASS MEETING.

THE mass meeting held in the Auditorium on Friday night, when the Bishop of London and the Bishop of Southern Virginia were the speakers, was an historic one, and admirably served as a climax of the celebration of the three hundredth anniversary. The pity is that every Churchman and every Churchwoman in America could not have been present. As it was, six thousand were there. The occasion was another of those memorable incidents of which this Convention has already been so full. Bishop Gibson presided, and on the platform were the city choirs and half a hundred Bishops. The Bishop of London again proved a most delightful entertainer as well as instructor, and had not been on his feet half a minute before he set everybody laughing. He asked leave for a moment to drop into Bethnal Green colloquial, and then stated that he felt as much at home in Richmond as in London. "Why?" he asked. 'Because it is in good old Virginia. In other words, you are a little bit of all right." From then till the close of his address, forty minutes later, the wit and the brightness were on top almost all of the time.

"The Church established the state, not the state the Church, and not even the two working together," the Bishop exclaimed. "I am looked upon as an up-to-date Bishop in England," said he, and glancing at a pile of documents which he had brought from the muniment room at Fulham, and which he said he had charged those with him to keep intact as they valued their lives, he continued:

"Just now I feel like a musty old historian. Do I look older than yesterday?"

Then he turned round to those near him for them to judge. Of course the act put everybody in sympathy with him, if anybody could have been out before. There was no lack of dignity. It was simply the personal charm of the man, as when, later on in the evening, he showed the document—not a copy of it but the real thing—which granted to the Bishops of London from King George II. the spiritual oversight of Virginia and about everything else in the New World, and added that that was the authority of his coming. Then he told how at that moment he was Bishop of Fiji and of a whole lot of other places and things, including all of the babies born in British ships on the high seas. Then he asked naively, "How d'ye do, children?" and of course all of the six thousand "children" present shouted. The other characteristic of the Bishop's address was his staunch Churchmanship. He set out to show how old the Church was when it sent the Rev. Robert Hunt to Virginia.

"Now I find one or two people, even in this up-to-date America a little ignorant about ancient Church history, and I find some so absolutely in the depths of ignorance as to imagine that the Church of England began in the reign of Henry VIII. I want to say to you that the Bishops of London have sat in Fulham Palace without a single break for 1,300 years. The very frogs in the moat at Fulham know better than this, and all the jackdaws in the tower of Fulham Church are astonished that up-to-date America can make such an extraordinary mistake.

"The Church of England, the same which planted the Church in America, came to England within two hundred years after the birth of Christ. Long before St. Augustine came, or Miletus, whose successor I am, the Church was there. Do you doubt it? Why, I have brought over the documents to prove it. You must be wary how you dispute with the man who has access to the muniment room of Fulham. We can go back to 315. There have been no breaks in the records save during the time of the Danes, and there was no break in the line of Bishops of London save during the time of Cromwell. Rummaging in the room that I really did not know all it contained, I found a rare old document bearing the signature and seal of Cromwell, appointing an old Presbyterian colonel to be Governor of Rhode Island. I thought it would interest him, and so I brought it over and gave it to Mr. Roosevelt. The Church made of England a nation. Long before the House of Commons assembled in Westminster Chapter House, the Church had a parliament.

"I am often asked," said the Bishop, "why I am not a Dissenter. Well, it is because I don't dissent. I don't dissent from the Bible and the Prayer Book. Why should I? I don't dissent from the Creed. It is the battle cry of the Church. I don't dissent from the Sacraments. And I don't dissent from the prayers. I like extempore prayer, and often use it. But I like the prayers in the Prayer Book better.

"Then why am I not a Roman Catholic? because I am an English Catholic."

The applause that greeted this last remark lasted for several seconds. It stopped once, and then began again. As if he had known a bit of American Church history, the Bishop shouted "Good old Virginia!" The audience saw the point, and the cheering went on.

THE BISHOP OF LONDON AT HOME.

The Bishop had spoken only a few minutes after that when, with a remark about dusty documents, he asked for a glass of water. Taking it, he said he'd keep the documents musty as ever, at which the audience was again convulsed. It was remarked that it is not every man who can read dry documents and keep an audience informed and delighted while doing so. Several times the Bishop came to names, as of the Rev. Robert Hunt, Mr. Thomas Wolfall, and Sir Humphrey Gilbert, and as he did so he stopped, and said, "Really, we ought to honor that name with a good clap." Of course it came, in each case. Speaking of the Virginia Company, he said:

"Poor Bishop of London! How the Bishop of London ever came into the show at all is uncertain. Some say that he was one of those who had taken some shares in the Virginia Company, and, having a small share in it, like a Christian man said, "I cannot have a share in a company unless I take part in seeing that they are Christianized where the company works." At any rate, the Bishop of London from the earliest times has been asked for a subscription to Virginia. The first subscription he appears to have given, besides a number of small ones we will not mention, was a thousand pounds for the foundation of William and Mary College."

One of the interesting letters received by the Bishop of London from the Virginia church was one that shows that the Church was also asking slight favors. The letter reads:

"VIRGINIA,
"WILLIAMSBURGH, June 29, 1729.

"MY LORDS—I am prevailed upon by the gentlemen of this country to beg the favor of your Lordship to intercede with His or Her Majesty for an organ for our church at Williamsburgh. One of £200 value would be large enough."

The Bishop said appeals for money were not wholly unfamiliar even to him. Then he showed the document, not a copy but the real thing, appointing the Bishop of London, his predecessor, to spiritual oversight in America. It was about two by three feet in size, on musty parchment, and bore a seal that was large as a man's hand. Of course there was intense interest, and six thousand people stood up in an endeavor to get a better look at it. A photographic reproduction of it will appear in THE LIVING CHURCH next week. The Bishop showed many other original papers, all full of deep interest, and all having their relation to the founding of the Church in America.

The Bishop of Southern Virginia also spoke.

IF THOU BE RICH, it will give thee pleasure in health, comfort in sickness, keep thy mind and body free, save thee from many perils, relieve thee in thy elder years, relieve the poor and thy honest friends, and give means to thy posterity to live, and defend themselves and thine own fame.—*Raleigh.*

THE FUNCTION AT BRUTON CHURCH

King Edward's Bible is Presented to the Oldest of American Churches

NOTABLE ADDRESS OF THE BISHOP OF LONDON AND RESPONSE BY OUR PRESIDING BISHOP

SATURDAY was Bruton day. Four long trains, all special, took the crowds to Williamsburg. The weather was perfect, and the quaint old city has not seen since colonial days so many people within its borders.

Bruton Church was beautiful for the occasion. The great tombs in the yard were a bit less dingy; the interior of the church was as white as it could have been when the governors of colonial Virginia worshipped there, and the red mahogany pews, high back and square, gave a rich appearance not altogether in keeping with what one saw in the town. The brass of the furnishings was polished, and the President's lectern was in place.

Only a few of the crowd got inside, of course. For the others, two overflow meetings were held, one in the morning and one in the afternoon.

High draped and richly was the Governor's big square pew, and in it for the principal service sat Governor Swanson of Virginia, Mrs. Swanson, and some of the present officers of the state, as was the custom in the long ago.

THE SERVICE.

Those who took part in the service were the Bishops of Missouri, Massachusetts, Washington, and Virginia, the Rev. Dr. W. R. Huntington of New York, and the rector, the Rev. W. A. R. Goodwin.

On behalf of the President of the United States, the Bishop of Washington presented the lectern, and it was received by the Bishop of Southern Virginia. The rector of Bruton expressed the thinks of the vestry and congregation, together with his own. He pointed out how Bruton witnesses to the continuity of Church life in America as no other church does, and pointed out that the memorials in the restored Bruton church are to early painters and statesmen rather than to warriors.

In the vestibule was shown, after the service, the large bronze memorial to the Rev. Robert Hunt, the final location of which has not yet been decided.

Before commencing his address of presentation of King Edward VII.'s Bible, the Bishop of London handed to the Rev. W. A. R. Goodwin, rector of Bruton Church, a bound souvenir of views, sent to Bruton in Virginia by the rector and people of Bruton parish in Somersetshire, England, at the hand of Bishop Ingram. "It is a token of good will, not wholly because of the identity of names, but in some measure as a symbol of the oneness of the Church," said the Bishop. The large Bible from the King was placed on the reading desk in front of the Bishop, who said:

"As Dean of the Chapel Royal of King Edward VII, I am charged with the duty of giving to you, the rector of Bruton Church, the vestry and congregation, this Book, and to say to you that the King of England sends it to you in memory of the settlement of English people and the origin of the Church in these parts. And in my address, let me speak to you, if I may, first of the giver, and then of the Book.

"In showing this mark of loving interest in the welfare of the Church, my sovereign is only following out what has been done by many of his predecessors. Here and there, all over America, certainly in those parts settled previous to 1800, are to be found many Communion services, fonts, and even lecterns that were given by kings or queens of my country. Here in Williamsburg is William and Mary College, and last night in my address I told the story, as some may recall, about the payment of three Indian arrows as remittance for tuition. The act of King Edward is not an unusual one. And I may add that it is not an official one.

"I am sure that King Edward VII will never forget that, at the crowning moment of his life, such a Bible as this one was presented to him, and he was told that it is the most valuable gift that he can receive. I had the high privilege of carrying the Bible in the procession at the coronation of my sovereign, and I know that, to him, the receiving of it at that time was no mere formula. Believe me, the King, my sovereign, has the warmest desire for the welfare of the people of America, and especially for the spiritual welfare of this and of all people.

"How appropriate is it that gifts from the two great peace makers of the world should here meet, in this historic place, and remain here forever to do their part toward the peace of the world. All England congratulates you of America on the splendid act, performed not without heroism, of Theodore Roosevelt, in taking the lead toward peace between Russia and Japan, when they were engaged in an inhuman war. We look upon King Edward as a peace maker. Could there be more fitting gifts from the two great peacemakers, who are at this moment at the head of the two great English-speaking nations? And that brings me to speak of the gift, having spoken to you of the giver.

"The Bible has been the foundation of British character. If there is one thing more than another in that character, it is love of duty. And the Bible teaches duty. It teaches the greatest form of duty, loving duty. The catechism teaches duty. It was the catechism that made England great. And so my king is presenting to you that which, if studied and followed, will make a nation's character great. It has made England the nation she is. It has made America the nation she is. Kept open and believed in as a spiritual guide, it will go on making both nations even greater than they now are. If in times past anybody has put the Bible forward it has been the Church. Our communion has always held the Church to teach and the Bible to prove. I ask, therefore, that Bruton Church, and the whole American Church, will accept this gift from my king, for it comes with his love. See how he has himself expressed it."

Here the Bishop opened the front cover of the beautiful Book, and read:

"This Bible is presented by his Majesty, King Edward VII, King of Great Britain and Ireland and Emperor of India, to the Church of Bruton, Virginia, a shrine rich in venerable traditions of worship, in solemn memories of patriots and statemen, and in historic witness to the oneness of our peoples. The King will ever hope and pray that the ties of kinship and of language and the common heritage of ordered worship and of ennobling ideals may, through the saving faith of our Lord and Redeemer, Jesus Christ, revealed in these sacred pages, continue to unite Great Britain and America in beneficent fellowship for setting forward peace and good will among men."

The reply of Bishop Tuttle, in accepting the gift from the King of England, was unique and exceedingly appropriate. He mentioned Queen Victoria, and said he was glad to hear the Bishop of London say, in effect, that her example has not been forgotten in England, as it has not in America, since her son loves to send Bibles to people who appreciate receiving them, as we do in this instance. He called Bruton a photograph, and said half its history was under the English Prayer Book and half under the American. He bade the Bishop of London thank the King and the Archbishop.

At the close the Doxology was sung, and in his prayer and benediction Bishop Tuttle asked that the American Church might have grace to improve the gifts, and that the Bible now given might make us more missionary and better Bible students. He prayed for the King of England and his empire, the Church of England and her communicants, and the Church in America and its endeavors.

The offerings amounted to about $3,000, and were divided between the Bishop of London for missionary work in his diocese, and the endowment fund of Bruton parish.

After the service had concluded, the Bishop of London spoke briefly to a crowd that had gathered in the yard and there asked that the Bishops of London, his predecessors, might have words of remembrance and appreciation.

In the afternoon, Evening Prayer was said in the church and there was another outdoor meeting, followed by luncheon served on the lawn of the rectory.

On Sunday morning, October 6th, the Rev. Dr. R. H. McKim, president of the House of Deputies, was the preacher in old Bruton Church.

The Bible which the Bishop of London presented in behalf of the King of England to the old Bruton Church is bound in red Niger leather, with decorative treatment of interlaced lines tooled in gold. The doublures and flyleaves are of undyed levant morocco. The clasps are of gold. The dominant design on the front cover is a cross, accompanied or surrounded by conventional symbols of the Christian faith and the four evangelists. On the front and back doublures are the arms of the King and the United States respectively. On the back are the arms of Virginia.

The Bible rests upon a lectern given by President Roose-

[*Continued on Page* 820.]

NOTES ON THE GENERAL CONVENTION

From Many Sources

THE ovation given to Miss Sallie Stuart at the meeting of the Woman's Auxiliary was well deserved. No more enthusiastic worker for missions can be named, and any national gathering of Church women would be incomplete without Miss Stuart's presence. It will be remembered that it was practically, although informally, decided at the General Convention held in San Francisco, that the Convention of 1907 would be held at Richmond, on account of the historic associations connected with Jamestown. Miss Stuart was enthusiastic over it, and when standing amid a group of ladies talking about it, she said: "Pray for me that I may live to welcome you all to Richmond." With thankfulness to Almighty God that her prayer was granted, she was given an ovation that must have been very gratifying; and we feel sure that prayers will be continued that she may live to attend the triennial meeting of 1910.

THE MAKE-UP of the Convention has changed much since Boston, 1904. This is true even of the House of Bishops, for into it have gone an unusual number of new men. In the House of Deputies are many familiar faces, some from Washington and San Francisco, but there are also many unfamiliar ones. It is a new House by half, or nearly so. It responds, as Conventions of ten years ago did not, to the appeal for missions, and Bishop Dudley's satire, told at the last Missionary Council in 1904, how that on his way to San Francisco in 1901 he found a deputy who believed in foreign missions, no longer holds.

More men distinguished in civil and literary life are present this year than usual. The General Convention is representative of the best life of the nation. The presence of the Bishop of London gave a zest to the proceedings, not wholly because he always had something to say, and, save in the church at the opening session, always had some wit to go with his sound sense, but because he gave voice to staunch views. When he said, in effect, that he serves the Church best who serves Christ best; that the Church has no business to be except to do for all the world and all conditions in the world; that we must keep the Creeds but not stop at them; that while the Anglican Communion in her two great English and American parts represents much, but can continue to do so only as it serves much—when he said these and many similar things, there was instant response. The Rev. Dr. McKim, President of the Deputies, voiced the feeeling of every deputy, aye, of every visitor, when on Thursday, on the Deputies' platform, he told Bishop Ingram that all present looked upon him as really a Father in God, a leader under God; and that not so much because he adorned exalted station as because he exemplified consecration of unique talents to the Church, to God, and to man.

In the President of the House of Deputies, the Convention has an ideal leader. In visitors from the West Indies, from Canada, and from Australia, there being one presbyter from the latter, the Convention of 1907 seems to have reached a standard of personnel that it never before equalled, high as former ones have been.

THE ARRANGEMENTS made by the Richmond committees for the entertainment of the General Convention of 1907 are as nearly perfect as they can be, until the Church provides legislative halls of its own and establishes a permanent Convention city. There was some criticism in the House of Deputies on the first day's session relating to tickets of admission at the opening service, but the temper of the Convention refused to tolerate it, and the complainer withdrew. There was little real need for the discordant note. Everybody is housed comfortably, private houses in great numbers having been opened that such might be the case. The weather for the opening days was ideal, although one or two days furnished temperatures that were a bit too high. Never have the Bishops sat in a more comfortable chamber, and rarely have deputies had a meeting place where all could hear to better advantage. In the midst of historic surroundings, both in Church and in Capitol, in country round about Richmond, the inclination to adjourn and enjoy sights which might never be enjoyed again soon found expression in the House of Deputies. The first few days, however, showed a working Convention to be assembled.

THE REV. G. VALERIE GILREATH, deputy from Delaware and rector of Smyrna, asks us to say that he is in perfect health and is not, as was reported, the person who was carried out of church on the first day of the Convention. We learn with satisfaction that the deputy who was ill that day is rapidly recovering.

MISSIONS always occupy much time at the opening of General Conventions. In some former Conventions there have been indications that a few felt that they occupied too much time, both at the opening and later on before adjournment. Boston was more missionary in spirit than San Francisco, and Richmond more than both together, if that were possible. The old idea that somehow held its ground, that missions are a side issue and to be considered when legislation and some other matters are out of the way, has vanished. The rejoicing in the Auditorium, where were assembled the women who gave the money, and their representatives, was not more enthusiastic or more emphatic, when the sum of $222,353.35 was named as the amount of the United Offering, than it was in the House of Deputies. No place could be more crowded with people, and no people could pay closer attention, than St. Paul's, Richmond, and the people who filled every nook and corner, even the window sills, when the deputation of the Board of Missions gave their official reports. If a climax were needed it was furnished by the treasurer of the Board, when, as he said, he gave an account of his stewardship, and added that what the Church needs is not money so much as men. When Mr. Thomas essayed to stop because the hour of adjournment had arrived, there were cries for him to "go on." And the feeling abroad throughout the great audience was not wholly because of the speaker or what he said. It was the General Convention really interested in missions. The audience was not made up of women, for, save in the gallery, there was not a woman in sight. Men were earnestly engaged in the consideration of missions.

ET TU BRUTE!

So may the Inexpedient-at-this-time Churchmen reproach Virginians!

For, listen to this paragraph in the account of the opening sermon by the Bishop of London, printed in the Richmond *Times-Dispatch:*

"It is well to note, and it is more marked because it was unintentionally done or rather naturally done, in this whole sermon as often as the Bishop of London spoke of the Church in America he alluded to it as 'the Church of America,' or the 'American Church,' but never as 'The Protestant Episcopal Church,' showing that the true and natural name is not this latter."

The *Times-Dispatch,* it is proper to say, is giving most excellent reports of the sessions, day by day. Seldom has General Convention had such intelligent daily reports.

IT WAS NATURAL that a Convention, held at this time, should give prominence to the historic side of the Church. Some things concerning that history, brought out and emphasized during the first few days of the meeting at Richmond, deserve to be heralded widely, and to be kept in the public mind, at least until after that celebration which must come thirteen years hence and give deserved prominence to the part played by Pilgrim and Puritan in establishing civil and religious institutions in this land.

One of these things worth bearing in mind is the point, announced and repeated here many times, that the Church was in and of all the early settlements by Englishmen in America, and that that Church was the historic Catholic Church of the ages. Another point, reiterated by Bishop Ingram on almost all occasions, is that the Bishops of London, his predecessors, and other English Bishops of the seventeenth and eighteenth centuries, were not indifferent to the spiritual welfare of America, but that under tremendous difficulties they did what they could. Not always too loyal a daughter, the American Church has thought at times that the opposite was the case. A third point worth keeping is that the Bishop of London, not less than the Archbishop of Canterbury, showed himself to be a spiritual leader. He was well advertised and he drew the crowds. He occupies high station. But far above that station, high as it is, there was repeatedly seen the spiritual man of the people, close to them, and understanding them. It is possible to have a great ecclesiastical machine and yet not have it spoil spiritual men.

No greater historic meetings were ever held in the Church in America than those on Friday night in Richmond, with the Bishops of London and Southern Virginia speaking, and showing the close connection between the Churches of England and America, and what tremendous debt the State owes to both; and the service in Bruton Church, Williamsburg, when the Bishop of London presented a Bible, an open one, and it was received by Bishop Tuttle in an address that was quite up to the standard—if not above it—set by English guests of high rank who have recently visited us.

THE HOUSE OF DEPUTIES.

[*Continued on Page* 811.]

speaking not an English tongue. He remembered that great office is a great trust, and it is even more responsible when both are sacred in their meaning.

PRELIMINARY BUSINESS.

Rules of order were adopted, and some resolutions were submitted and referred. Hours were fixed at 9 to 5 daily, with a two-hour intermission at one. A deputation representing the thirteen original states was named to attend the Bible presentation at Bruton church on Saturday, the whole Convention being invited there for the afternoon. The usual resolution about place of meeting in 1910 was introduced by Mr. J. Pierpont Morgan. Mr. Robinson of Kentucky presented his amendment to Section 3, Article 1, of the Constitution, on the Presiding Bishop, already published. A deputation to attend the next Synod of Canada was named, and the Rev. Dr. Huntington of New York presented and had referred the following to be enacted as a

PREAMBLE TO THE CONSTITUTION:

"This American Church, first planted in Virginia, early in the Seventeenth Century, by representatives of the ancient Church of England; acknowledging the Holy Scriptures of the Old and New Testaments to be the record of God's Revelation of Himself in His Son, and to contain all things necessary to salvation; holding the Catholic Creeds, to-wit, the Apostles' Creed and the Nicene Creed, to be a sufficient statement of the Christian Faith; maintaining the Orders of the Sacred Ministry in such form as from the hands of faithful men it first received the same; reverently conserving the Sacraments ordained by Christ Himself; and accounting to be members of the flock of Christ all who have been duly baptized in the Name of the Father, and of the Son, and of the Holy Ghost, has ordained and established, for the furtherance of the work to which it has been called of God, the following

CONSTITUTION."

SECOND DAY—THURSDAY, OCTOBER 3.

The forenoon of Thursday was a field day, as the expression has it, in the House of Deputies. Historic, at times thrilling, always intensely interesting, it was a session to be remembered as long as one lives.

Morning Prayer was said in St. James' Church at nine, a practice that is to be continued throughout the Convention, and not in St. Paul's as is the usual custom. The Deputies assembled at ten. During a part of the time some routine and yet important matters were attended to. The Archbishop of the West Indies was formally received, and in thanking the American Church, he expressed regrets that contributions to Jamaica on account of the earthquake losses had suddenly stopped. In naming some changes on committees, it was remarked that fully fifty per cent of the present House is new, and that a remarkable number of changes in committees have been necessary by deaths since the Boston Convention.

The Rev. Dr. Huntington of New York presented a memorial for reduced representation on a basis of the number of clergy in any diocese, and there were memorials relating to colored Bishops, the permissive use of the Revised Version, and a change of name of the Church. Very numerous were the memorials for the Revised Version. The Rev. Dr. Hopkins for the Chicago deputation moved in favor of a "Labor Sunday," and there were petitions for the division of Oregon and Georgia, and the erection of Duluth into a self supporting jurisdiction.

There was a long discussion over the adoption of House rules, and the matter was made a special order for October 7. On place of meeting in 1910, the chair appointed, on the part of the House, the Rev. Dr. Battershall (Albany), the Rev. Dr. Brady (Ohio), the Rev. Dr. Bennitt (Newark), and the Messrs. Morgan (New York), and Williams (Tennessee). It is said informally that New York city will present a cordial invitation.

A MISSION HYMNAL.

An important matter acted upon was the voting to name a Joint Commission of two Bishops, four presbyters, and three laymen, the division agreed upon when the present hymnal of the Church was revised and adopted, with power to call to their aid persons skilled in music, to prepare a hymnal for use in parochial and rescue missions, and perhaps to be purchased for use in the home; the commission to sit during the next three years, as it desires to do, and to report formally to the Convention of 1910. It is authorized to publish the list of hymns selected and tunes to accompany them, three months before the assembling of the next Convention. Especially is it desired that a book be prepared that will retail for twenty-five cents, and so find its way into homes and into missions where the present hymnal cannot. The commission was authorized.

ENGLISH VISITORS RECEIVED.

The historic scene opened when a Deputies' committee was announced, accompanied by the Bishops of London and St. Albans, and Bishop Montgomery, and a committee from the House of Bishops. Reaching the platform the Convention arose and remained standing while the Rev. Dr. McKim, in its name, welcomed the English Bishops. Speaking, as he said, for the Church in America whose mouthpiece he was for the moment, the president of the Deputies gave voice to the pleasure all felt on the occasion, and then said:

"The fact is not nearly so well recognized as it ought to be that the origin of our free institutions, our ideas of government, our notions of right, came from the Church of England. It is not merely the Protestant Episcopal Church in America that came out of the impulse and inspiration of the little colony of Englishmen on the shore of the James River. It was more than the Church. It was what we are as a people and as a nation. The grain of mustard seed (to which Bishop Ingram had referred the day previous), was furnished by the English Church, to be planted where it could grow, and where it has grown, not into a great Church merely, but into a greater English-speaking Republic.

"To the Bishop of London we extend an especially warm welcome, because he is the representative of those Bishops who did so much for the Church in America at a time when its beginnings were being laid. What you said in your opening sermon has sunk deep into our hearts, and then and now we look upon you as in truth a Father in God. It is likely that in times past we found your pastoral staff not long enough to reach across the ocean, and so our forefathers thought they had the shadow without the substance of the episcopate. But the shadow kept hope alive, and by and by we got the substance. We welcome the Lord Bishop of St. Albans and Bishop Montgomery with no less heartiness, and finally we welcome all three of you, not because you hold high office, and bear titles that are somewhat longer than those we employ to designate the same positions, but as Christian men who exemplify the beauty and the power of consecrated living."

ADDRESS OF THE BISHOP OF LONDON.

The reply of the Bishop of London, who spoke first, was delivered in a spirited manner, and almost the first moment he said something which raised a laugh, not of fun but of appreciation:

"The burning words of your President," he began, "are the climax of a welcome which has been cumulative ever since I arrived on these shores. And I am grateful in this case in a way that you will appreciate when I explain. You may have noticed that in my sermon yesterday I used the expression 'a sister grown to womanhood,' in describing your Church. Now that your President himself tells me how much the Church of England did, I no longer hesitate for fear of giving offense to refer to your Church as the daughter of the English one. And in this direct connection I desire to make three points, continuing in some measure my address of yesterday.

"1. The necessity that the Anglican Communion be comprehensive in her character. In England a few years ago we were divided into two rival schools. There was one that practised open-air preaching, and many unusual methods, while it did not take any too much care to be orderly or always reverent in its manner of public worship in the Church. The other was what we called the High and Dry, for it not only insisted upon orderly worship, as it should, but sometimes it went even beyond. All of this rivalry and division have, haply, been done away with now. One can now see, and that often, the High Churchman, with his coat off, preaching the Gospel on the street corner, while the other people whom I mentioned have as orderly service as one could desire. The Church will not win the world unless it is comprehensive. Nobody has any use for a jelly-fish Churchman. Everybody wants men with backbones. At the same time there is no need to find place for the mere ritualist, for the sake of ritualism, who sits in his pew and demands that the world come to him.

"2. We must have in this communion, both sides of the Atlantic, a firm grip on the Creeds, with a love for the truth from whatever direction it comes. I am sometimes asked what better thing a man can do than to search for truth. I always have an answer: Why, yes: Finding it! Because we have found the Creed, it does not follow that we should shut our eyes. Better keep them open and find more truth. We are on a glorious table land, we of this Anglican communion, this Mother and Daughter Church—the name makes it easier for me to designate the Church in America to you—and from it we may see what another has called the 'many-colored wisdom of God.'

"3. I mention the third point with some feeling of awe. It is the relation of Christian truth to transactions in commercial life. During this Convention, and here in Richmond, business men have said to me that they do not care to hear a young deacon, who perhaps is also curate, dictate to them what they shall do in business. They know a few things themselves. Yet the Church must not leave out the ethics of business. We must have week-day Christians. I commend the principles of the Christian Social Union, and tell you that in our dioceses we have commissions, with some laymen on them, who are studying how to apply Christianity to the common transactions of the business world. I greet you anew, with a feeling of kinship, which feeling I am sure will continue when I shall have returned to my own city and diocese."

OTHER ADDRESSES.

Addresses were made by Bishop Jacob and Bishop Montgomery, and the latter presented an address from his Society, which was full of Christian greeting and good counsel. Both of the speakers last named invited everybody to come to London next year to attend the Missionary Conference. Governor Prince of New Mexico presented some letters signed by Archbishop Moore, and pointed out how that

he, being the only consecrator who took part in the consecration of Bishops White, Provoost, and Madison, is really the link which binds the two Churches. Thanks were voted, and the sermon of the Bishop of London was ordered printed in the Convention Journal of 1907, and extra copies prepared for distribution.

WHAT IS A COMMUNICANT?

From a committee of 1904 the REV. DR. J. S. B. HODGES of Maryland reported the result of inquiries concerning the returning of persons as communicants of the Church by rectors and clerks of vestries. Only forty-nine diocesan authorities gave information. It was found that hardly any two agree in the definition of a communicant. Some said they called such those who were regular to receive the Communion during the year last past; others held for two years, and some six months. One diocese reports confirmed persons. A joint committee of two in each order was authorized to report to the next Convention a scheme for uniform registration of communicants. The committee was not named.

BILLS INTRODUCED.

The REV. DR. DE ROSSET of Springfield presented an amendment about provinces, providing that no diocese should be assigned save as it consented to be, and the Rev. Dr. J. J. WILKINS caused a stir by moving the appointment of a committee to raise $5,000,000 for clergy relief. He thought the lack of such relief one of the causes why more young men do not enter the Sacred Ministry. The matter was favored generally, although some said it is a big undertaking, and a committee was authorized, but not appointed as yet, to report to this Convention the formation of a committee to prosecute the task.

The REV. DR. MANN of Boston presented a memorial concerning reduction of representation in the Convention, and Mr. THOMAS H. WALBRIDGE of Ohio asked that one prayer be inserted in the Prayer Book for use at General Conventions, and another for permanent use in behalf of missions. The Rev. Dr. BRADY of Ohio asked a prayer for persons going on a journey other than at sea. The Deputies voted concurrence with the Bishops in making the last week in November a week of prayer for the spread of the Gospel, and also in continuing the committee on Uniformity, noting with gratitude the progress that is making by political and other committees in the task of bringing about uniform laws on divorce and remarriage in the various states. The Rev. Dr. B. TALBOT ROGERS of Fond du Lac asked an amendment of Canon 38, Section 3, omitting "for any cause arising after marriage."

There was an invitation presented by Mr. CARPENDER of New Jersey to the General Convention to hold its session of 1910 in Atlantic City. The Rev. Mr. LEE of Los Angeles moved that the word Protestant be omitted from the legal title of the Church. All these resolutions and amendments were properly referred to appropriate committees.

There was some dissent over a resolution asking especially for contributions to the Washington Cathedral, on the ground that it was unwise to select special objects for such commendations, but the resolution was carried by a vote of 153 to 105.

Just as the Deputies were about to adjourn for the day, Mr. George C. Thomas came in and reported the amount of the United Offering, presented by the Woman's Auxiliary in Holy Trinity and All Saints' Churches in the morning. At mention of the amount, $222,353.35, the Convention rose and sang "Praise God from whom," with a will.

THIRD DAY—FRIDAY, OCTOBER 4.

DULUTH ADMITTED AS A DIOCESE.

In the House of Deputies, Duluth was erected into an independent Diocese, the Bishops yet to concur.

CANADA DELEGATION RECEIVED.

The Canada deputation being introduced and warmly welcomed by President McKim, the Bishop of Ontario and the Bishop Coadjutor of Toronto gave words of greeting, and Dean Farthing, representing the lower house of the Synod, and Frank E. Hodgkins of Toronto, representing the laymen of Canada, did the same. There came also the Rev. W. G. Marsh, a Bostonian who came from the Diocese of Adelaide and spoke for the Church in Australia. He expressed surprise that so little is known in America of the great continent at the antipodes, and added a breezy and cheery greeting that went to the hearts of everybody.

The Bishops then entered for the joint missionary session reported on another page.

There was no session of the House of Deputies on Saturday, the day of the Williamsburg pilgrimage.

FOURTH DAY—MONDAY, OCTOBER 7.

[BY TELEGRAPH.]

There was a spirited debate this morning on the Huntington preamble to the Constitution (printed on page 817) and particularly over the expression therein used, "American Church." This, it was declared, opened the whole question of the Name of the Church. The matter was finally laid over, being made the special order for Tuesday morning. [See next column.]

REDUCED REPRESENTATION FAILS.

Next came consideration of memorials from the dioceses of New York and Massachusetts, asking that representation in the House of Deputies be reduced in each order. The change was favored by members of a few large Eastern dioceses, although Pennsylvania and Massachusetts laymen spoke in opposition to it. There was also opposition from the small dioceses, and on a vote by orders it was overwhelmingly defeated, the vote being more than four to one against the proposition.

REPORT ON SUNDAY SCHOOL WORK.

The joint commission on Sunday Schools presented an appropriate report, which, printed in a pamphlet of 84 pages, contains appendices treating of all the many questions connected with the religious education of children, and treating of them generally in most satisfactory manner. The report submitted resolutions asking for the continuance of the joint commission; that the various theological seminaries should give more adequate training to candidates for the ministry in the supervision of the religious education of the young; that examination in religious pedagogy should be a part of the canonical examination of candidates for the priesthood; and, finally, that a printed copy of the report be sent to every clergyman and Sunday school superintendent in the Church. The resolutions recommended by the committee were adopted, except insofar as they required changes in the canons, which latter were referred to the appropriate committee.

MISCELLANEOUS MATTERS.

Greetings were ordered sent to the Rev. Dr. Davenport, deputy from Springfield, who is seriously ill and unable to be present. Cincinnati presented an invitation to General Convention to meet in 1910. DR. BRADY of Ohio presented an amendment to the canon relating to inhibition of ministers of other religious bodies to speak in churches. Duluth was admitted as a diocese in union with the Convention, and the deputies took their seats.

The House of Deputies spent a dull afternoon and adjourned at four because no more business was ready for their immediate consideration. The women of the Auxiliary were thanked by rising vote for their united offering. It was recommended that as many as possible should attend the Missionary Conference in London next year.

Consent was given to the division of the diocese of Georgia, according to which the northern half of the state is constructed into a new diocese. The plan of the Religious Education Association for holding schools of religion on Wednesday afternoons by arrangement with the public schools, excusing children for the purpose, was presented and referred to a committee. So also were plans for lay evangelists, and directions to the Commission on Christian Unity to enter into negotiations with various denominations.

TUESDAY MORNING, OCTOBER 8.

New rules of order were adopted this morning, but not until after some rather peppery discussion, led by Judge Saunders of Southern Virginia.

"AMERICAN CHURCH" STANDS IN PREAMBLE.

There was a lively debate on striking out the word "American" from the Huntington preamble to the constitution. "This American Church," it begins; and the Protestant section saw in the words a "change of name," and sought to erase the word "American." The REV. DR. HUNTINGTON made a striking speech, in which he said the purpose of the preamble is to "put the Deity into the constitution of the Church." The House retained the word "American" by an overwhelming vote. Other amendments to the preamble were still pending at recess.

IN THE HOUSE OF BISHOPS.

[*Continued from Page* 812.]

order to make a specific number of trustees to be elected by General Convention.

TUESDAY, OCTOBER 8.

[BY TELEGRAPH.]

The House of Bishops ordered printed the address of Archbishop Nuttall, of the West Indies, on the Negro problem. From the committee on domestic missions came a report favoring the appointment of the Rev. Henry B. Bryan of Long Island to be Archdeacon of Panama and priest-in-charge of missions of the Church in Panama and the Bishops confirmed such appointment.

A JAPANESE BISHOP.

Japanese Christians made inquiry concerning the attitude of the Bishops in the matter of consideration of a Japanese Bishop some time in the future, and asking what steps were necessary for them to take. The matter was under discussion and not disposed of.

PROVINCES.

Discussion also arose concerning Provinces. The Bishops declined to substitute the minority report and adhered to the majority one, which makes eight provinces in the whole country. The matter was not concluded before recess.

HIS WORD seeks everywhere souls that they may receive It; and everywhere the unconquerable hardness of preoccupied hearts shuts the door to It.—*Savonarola.*

JUBILATION OF THE WOMAN'S AUXILIARY.

[*Continued from Page* 812.]

arate records were made—first of regular diocesan officers, then of Junior officers, including the Babies' Branch, and last, of certified representatives of diocesan officers. Two hundred and sixteen regular diocesan officers, fifty-nine Juniors, and sixty-nine representatives responded, making a total of 344.

Miss Emery announced the usual Triennial surprise, that there was

MONEY TO THE CREDIT

of the various dioceses and districts for the United Offering, which had been received at the Missions House, because there were many in every diocese who had yet to learn that they possessed a united offering officer in their own diocese. Some of this money was the result of the subscriptions to the *Spirit of Missions*.

Miss Emery gave a brief triennial report. Since 1904, twenty-two diocesan officers have died, some of whom had been thirty years in the field. Two new districts—Cuba and Mexico—were added at the last Convention, and Auxiliary branches have been formed in these. For the first time in history the foreign Churches have been organized, and with the Bishop of Nebraska in charge, and they have now formed a branch of the Woman's Auxiliary.

There are now 7,818 parishes and missions recorded in the Church almanacs. Of this number, in 1905, 3,043 parishes had branches of the Auxiliary. In 1907, there are 3,162, showing an increase of 119, which the Secretary felt was not a sufficient increase for three years. In view of the fact that there are 950 officers, Miss Emery urged that during the next three years the officers labor to increase the strength of the Auxiliary numerically. She called to mind that at the Triennial in California, the women were asked to give $100,000 annually. This year, they have given $75,000 only, so she recommended that women increase their efforts and offer $20,000 more next year, and the Juniors and Babies' Branch increase theirs by $5,379.03. The sum total of money given during the three years was $827,946, and the total value of boxes $582,426, making a grand

TOTAL OF $1,410,472.

Miss Emery also urged more frequent use of prayer, and told of the woman in Japan who taught herself to waken every night to pray to the Master, and also of the young woman in Japan who found nothing so satisfying as speaking to individual souls of the love of Christ. From among those who lead us best now in Auxiliary ranks, Miss Emery would spare some for the mission fields.

Miss Stuart announced the appointment of the two committees, on United Offering and Triennial Representation. The committee on United Offering is Mrs. Clapp of Connecticut, chairman; Mrs. Truslo, New York; Mrs. Thomas, Pennsylvania; Mrs. Woodcock, Kentucky; Mrs. Baxter, Minnesota.

Committee on Triennial Representation: Mrs. Irvine, Southern Ohio, chairman; Mrs. Peterkin, West Virginia; Mrs. Lawver, California; Mrs. Hutchins, Long Island; Miss Weare, Iowa.

A most cordial invitation was extended by Governor and Mrs. Swanson to a reception at the executive mansion for Saturday, October 5th. The hospitality of the Woman's Club was also extended to the visitors and an invitation to attend the open air services at Williamsburg from the rector of the parish there.

JUNIOR AUXILIARY.

At 8:30 in the evening, an historical lecture, illustrated by stereopticon views, was given in the parish house of All Saints' Church. The church was filled to overflowing. The rector, the Rev. J. Y. Downman, welcomed the visitors.

The Rev. E. L. Goodwin, rector at Williamsburg, began the lecture with a review of the history of the Church in America, illustrating with good views the early churches in Virginia and showing portraits of splendid statesmen and heroes who were the foundation stones of a lasting structure. The Rev. Mr. Mayo took up the lecture, showing views of Lost Mountain, "which was lost until the Church found it." He showed homes in Shiplets Hollow and Blackwell Hollow, of the mission schools supported by the Junior Auxiliary, and of the boys and girls of both places. The pictures were wordless appeals for the needs of the place.

The Rev. W. K. Massie took the Juniors to China and gave an interesting talk. The willingness of the people to stand all through the service was evidence of the growing interest in Junior work.

THE ANNIVERSARY SERVICE AND UNITED OFFERING.

Richmond, October 3.

Long before the hour of service, the pews of Holy Trinity were filled and the doors closed upon crowds who were urged to go to the overflow meeting at All Saints', a few blocks away. A few more slipped in every now and then, and kindly disposed women crowded together to make room for "one more." Bishop Gibson of Virginia preached the sermon, taking for his text II. Cor. ix. 5: "They first gave their ownselves unto the Lord and unto us by the will of God." The sermon was a strong appeal for personal influence and the gift of the individual to the Lord.

After the sermon, the United Offering was received and presented by twelve of the clergy. Some of the branches still continued the custom of placing their offering on the alms-basin in a bag by representatives of their own district or diocese. The money was poured into the large gold United Offering plate presented to the Church of America by the Church of England.

Up to this time the chancel had been dim. Suddenly a bright ray of sunlight moved over the cross, rested over the Bishop and almsbasin, and later was reflected from the wine in the chalice on the wall. It seemed like God's benediction on the sacrifice of prayer and thanksgiving of womanhood.

The service progressed and hundreds of women received the Sacrament and knelt reverently to complete the offering in the silence of prayer.

At All Saints' Church, the same programme was being carried out and the offering was made there also. There the sermon was preached by Bishop Randolph of Southern Virginia and hundreds received there also.

In the afternoon, at the auditorium, women waited in throngs at the doors two hours before the time set. The auditorium, which seats ten thousand, was filled, and people stood in the doors. The diocesan officers were invited to seats on the platform, as were also the missionaries. Bishop Gibson of Virginia gave the word of welcome, apologized for the unavoidable absence of the Lord Bishop of London, and introduced the Lord Bishop of St. Albans, England, who takes a keen interest in all work of the United States and in the work of the Woman's Auxiliary, and prayed God's blessing upon the great Triennial meeting and the great historical site.

Bishop Montgomery, secretary of the Society for the Propagation of the Gospel, spoke of the enormous growth of woman's work in the Church, and invited everyone present to attend the Missionary Congress in London.

Miss Stuart, president of the Woman's Auxiliary in Virginia, gave a most happy address of welcome to the women assembled, and bade them remember that the founding of the Church in Jamestown was largely due to their "foremothers" and not all to their forefathers, for it was the foremothers who gave George Washington, Thomas Jefferson, and other great men to Virginia.

Mrs. Willoughby Cumming of Canada was introduced and brought greetings from her branch, which has just passed its twenty-first birthday. The Woman's Auxiliary was introduced into Canada by a president who had visited some of the great meetings in the United States. Mrs. Cumming read a letter of greeting from the president of the Canadian auxiliary, Mrs. Caroline M. Hall.

Miss Emery, General Secretary, was introduced as "one who would tell us what the Woman's Auxiliary had been doing during the past three years." This Miss Emery smilingly declined to do, referring the vast audience to that admirable magazine, the *Spirit of Missions*, to find out what the women had been doing. She again struck the keynote of all the meetings, the gift of personal service and personal influence, by telling the story of the woman in China who was the only Christian in her locality. This woman, who had heard the story of our Blessed Lord, had been telling it for thirty years to the Chinese women, who walked many miles, bringing their lanterns at two o'clock and staying until ten o'clock to hear the wondrous story. "Whatever the United Offering may be," she said, "it will be useless unless women will give their lives."

Bishop Roots, of Hankow, China, told the members that Chinese women are not looked upon as of the family of God, but as conveniences. They need to be taught that they belong to the family of God first by being taught to say, "I believe in God the Father." The first thing a Chinese woman needs to have a fair chance is to learn to read so that she may see beyond the superstition of their own walls. The second thing is a fair chance at good medical care and advice. Most women think of the poor, bound feet. Eleven years ago, not a child under six and not a woman in our missions had her feet unbound. To-day, in St. Hilda's school, seventy girls have their feet unbound. The story of the Virgin Mary is sinking deep into their hearts. The American women can help, first by intelligent sympathy. "There is a difference between hysterical and intelligent sympathy; the former has reaction, the latter grows." "We need your gifts, your sympathy, your lives."

Bishop Spalding of Salt Lake wished first to say "thank you" for the gifts that had come to Utah from the Babies' Branch, the Juniors up to the Mothers in Israel. "You have saved our hospital, you have sent us four splendid women workers, you have sent supplies to our hospital, and scholarships to our girls' school." The district of Salt Lake has in it all phases of Church work. The Church is trying to lay the foundations of Christian civilization in it; she is endeavoring to Christianize the Indians and goes down into the mines to reach the miners, and the work among the Mormons represents all the efforts of the Church to teach a righteous, godly, and sober life to these people. He asked for aid in supporting Rowland Hall, which stands for the elevation of woman where Mormon schools stand for their degradation.

THE UNITED OFFERING.

At the close of the Bishop's address, Mr. George C. Thomas appeared on the platform. Immediately every face grew expectant. He began: "Last time you sang the doxology before I had a chance to tell how many cents there were in the United Offering, so the poor woman who gave twenty-five cents was left out. This time I'll begin with the cents. Five cents! Thirty-five cents! Three dollars and thirty-five cents."

Pencils were busy, and a low ripple of laughter was heard on all

sides. Finally he worked up to $222,353.35, and the huge audience sprang up and sang with greatest exultation "Praise God from whom all blessings flow." Mr. Thomas wished to express to God his profound thankfulness for this aid from women to missions and for the self-denial it represented.

MORE MISSIONARIES.

BISHOP AVES spoke of the work among the women of Mexico, the saddest, most oppressed on this green earth, and pleaded for women workers to come among them. "The missionaries," he said, "are the most blessed people on the face of the earth." No joy comes without laying on the altar the offering of one's self. What is needed to broaden the lives of our women is something that will take them out of themselves. The women of Mexico need the inspiring influence of the Woman's Auxiliary. "Attain the crown of life through self-sacrifice."

The whole audience rose to do honor to DR. LLOYD as he came before it.

"This United Offering," he said, "will go around the world and tell what Christ has brought to women. Every woman in the American Church must stop and think what this message will mean to her sisters across the sea. I give you one little word that will put a song into your hearts. I saw it with my own eyes; I heard it with my own ears; I have felt it in my own heart, that women in every land in which I have visited have been lifted up and placed on high because a sister whom you have sent has interpreted by her own life the Christ. I have seen women with their burdens gone, women with their countenances changed, women with hearts aglow because of the sister whom you sent in God's name." Dr. Lloyd then announced that the $10,000 set apart to memorialize the United Offering for 1907 would be used to build a mission home at Sendai, Japan.

The assembly arose to receive the greeting and benediction of the Presiding Bishop of the Church, Bishop Tuttle.

MONDAY, OCTOBER 7.

[BY TELEGRAPH.]

RICHMOND, OCTOBER 7.

There was an all day conference to-day of the officers of the Woman's Auxiliary, and it was largely attended.

SUNDAY IN RICHMOND.

[BY TELEGRAPH.]

RICHMOND, October 7.

YESTERDAY was the greatest Sunday in the history of Richmond. Churches were so thronged for the regular morning and evening services that many were unable to attend. In the afternoon the Bishop of London addressed 10,000 people from the steps of the State Capitol, and later, in another part of the square, 2,000 or more were addressed by the Rev. F. C. O'Meara of Escanaba, Mich.

At an afternoon service in St. Paul's, the Bishop of St. Albans preached. He said the most hopeful thing he had seen in America was the missionary spirit of the Church. In the evening Bishop Kinsolving of Brazil preached the triennial missionary sermon, and the crowd was so great that the doors of the church had to be closed.

SECOND MISSIONARY MASS MEETING.

[BY TELEGRAPH.]

RICHMOND, October 7.

TO-NIGHT was held the second of the great missionary mass meetings, and the auditorium was filled, as previously. Speakers were Bishops Roots, Partridge, and McVickar, and Archdeacon Stuck. Bishop Gibson presided.

RICHMOND IS CROWDED.

[BY TELEGRAPH.]

RICHMOND, October 7.

RICHMOND is crowded as never before. The General Convention and Woman's Auxiliary are only a part of the crowd of visitors, the State Fair being under way and a horse show in session. The city is, however, making everybody comfortable, as best it can.

DAUGHTERS OF THE KING.

THE Daughters of the King have held several meetings in St. Mark's Church. The following National Council has been chosen:

Mrs. E. A. Bradley and Mrs. Leslie Pell-Clark, of New York; Mrs. W. G. Davenport, of Washington, D. C.; Mrs. Adam Denmead, of Mount Royal, Baltimore; Mrs. John Moncure, of Richmond; Mrs. W. W. Wilson, of Chicago; Miss Fletcher, of Alameda, Cal.; Miss Gale Harwood, of Atlanta, Ga.; Mrs. C. D. Bauman, of Connecticut; Mrs. P. D. Peabody, of Kansas; Mrs. Charles Arndt, of Philadelphia; Miss Sarah Bluxome, of Brooklyn, N. Y.; Mrs. C. E. Woodcock, of Kentucky; Mrs. Thomas F. Shirley, of Long Island; Miss Brenneman, of Cleveland, Ohio.

Officers elected by the new Council are:

President Emeritus, Mrs. E. A. Bradley, of New York; President, Mrs. Adam Denmead, of Baltimore; First Vice-President, Mrs. W. G. Davenport, of Washington; Second Vice-President, Mrs. John Moncure, of Richmond; Secretary, Miss Sarah Bluxome, of Brooklyn; and Treasurer, Mrs. Charles Arndt, of Philadelphia.

BISHOP OF LONDON LEAVES FOR NEW ENGLAND.

[BY TELEGRAPH.]

RICHMOND, October 7.

THE Bishop of London visited Old Jamestown Island on Saturday afternoon after the function at Bruton Church and spent his Sunday in Richmond. This morning he left for Boston. It is declared on all sides that no man ever visited Richmond who won the popular heart of Churchmen and others as well, as the Bishop of London has done.

THE SOCIAL SIDE.

HOW could a Convention meet in one of the most charming of the cities of the South and not have a social side? What wonder, with such side, that the members at times found it difficult to keep their minds on business?

In some respects they deserve, thus far, more credit for what they have done than they might deserve under some other conditions with twice as much accomplished. The social life of the Convention began before the Convention itself did. There was a special train from Washington to Richmond on Tuesday, the day before the Convention opened. It was composed of parlor cars, and everybody and his relatives were aboard. All Richmond turned out to meet the train, which was kindly stopped at a station in a beautiful residence section of the city—presumably to give strangers among them a good first impression. That very evening Bishop Gibson opened his home, and everybody who had come on the train and a good part of Richmond beside, entered. On Thursday evening the Bishop of Virginia received the Bishops and their families, and on Saturday night Governor and Mrs. Swanson received a throng at the executive mansion. The special guest was the Bishop of London, but everybody else was made to feel that he and she were also special guests. That is the Southern way of doing things.

Around the Auxiliary meetings the social element clung. I don't mean the fashionable, but that social way that entertains you while it feeds you.

THE FUNCTION AT BRUTON CHURCH.

[*Continued from Page* 815.]

velt. It is the work of J. Stewart Barney, a New York sculptor. It represents the angel of peace, a draped female form, whose upraised hands and folded wings support the desk of the lectern. The figure stands on a globe, with one foot resting on Great Britain and the other on the United States. The globe itself is supported by the British lion and the American eagle. Between these figures is the coat of arms of the English Washington family. Each of the three tablets at the base of the lectern bears an inscription. On one are the words: "To the Glory of God"; on another, "And Commemorative of the Three Hundredth Anniversary of the Permanent Establishment of English Civilization in America, 1607-1907," and on the third: "Presented by Theodore Roosevelt, President of the United States." The material is pale green bronze.

GOD is not a lofty philosopher who reveals scientific truths to men in order that they may have a noble pleasure in contemplating and disseminating them; the search for these truths is a purely human labor. The divine work is grander and more complicated, and is essentially practical.—*Guizot.*

FEAR never was a friend to the love of God or man, to duty or conscience, truth, probity, or honor. It therefore can never make a good subject, a good citizen, or a good soldier, and least of all, a good Christian; except the devils, who believe and tremble, are to be accounted good Christians.—*H. Brooke.*

LAYING OF THE FOUNDATION STONE, WASHINGTON CATHEDRAL—THE PROCESSION.
[Photograph by Harris & Ewing.]

LAYING OF THE FOUNDATION STONE, WASHINGTON CATHEDRAL—PRESENTATION OF THE CANTERBURY AMBON.
[Photograph by Harris & Ewing.]

GROUP TAKEN AT THE BROTHERHOOD OF ST. ANDREW INTERNATIONAL CONVENTION, C
[Photogr

EPS OF THE STATE AND NAVY DEPARTMENTS BUILDING, WASHINGTON, SEPTEMBER 27, 1907.
ris & Ewing.]

MEMBERS OF THE AMERICAN NATIONAL COUNCIL, B. S. A., WITH FIVE VISITORS.
[Photograph by Harris & Ewing, Washington.]

THE CANTERBURY AMBON—WASHINGTON CATHEDRAL.
[Photograph by Leet Bros.]

CENTENARY OF NEW YORK PARISH

St. Michael's Observes Its One Hundredth Anniversary

ADDRESSES AT THE GENERAL SEMINARY

Trinity Parish Corporation Gives to Men's Thank Offering

MISCELLANEOUS CHURCH NEWS OF NEW YORK

The Living Church News Bureau
New York, Oct. 7, 1907

THE Centenary Festival at St. Michael's, which commenced on Michaelmas day, was continued throughout the week. The church was crowded all Sunday long. The celebrations of the Holy Communion, of which there were three, were attended by nearly all present and many past parishioners. At the 11 A. M. service Bishop Potter preached. After reviewing the history of the Church during the past hundred years, the Bishop said that the work for and among the people done by the Rev. Dr. Thomas M. Peters, father of the Rev. Dr. John P. Peters,

ST. MICHAEL'S CHURCH, NEW YORK.

the present rector, was a refutation of the criticism of the Episcopal Church for lack of democracy, and was a sufficient answer to the statement that the Church puts too high a value upon the social position of its adherents. He also said that the civic activity of the Rev. Dr. Peters, through the Church Association for the Advancement of the Interests of Labor, was a shining example of the path a Christian should take when confronted by the great problems of the modern world.

At 4 P. M. there was a Children's Festival at which the Rt. Rev. Fred Courtney, D.D., made the address; and at which service the children's window was dedicated. At 8 P. M. there was a festival evening service, with full choir and accompaniment of brass instruments. Addresses were made by the Bishop of Delaware and the Rev. Robert Kimber, Superintendent of the City Mission. Greetings and congratulations were extended to the rector and congregation by the pastors of the Reformed and Methodist congregations, and a kindly message was sent to Dr. Peters by the pastor of the Roman Catholic Church of the Holy Name.

On Monday afternoon and evening receptions were held. At the latter Bishop Greer, Dean Van Amrynze, Professor Jackson of Columbia, and Archdeacon Hicks of Maryland made helpful and inspiring addresses.

On Saturday afternoon Mrs. J. L. Hobart's mystery play, "The Little Pilgrims and the Book Beloved," was given under the auspices of the Sunday school and children's guilds.

COLORS INSTALLED ON GOVERNOR'S ISLAND.

An unique and very interesting ceremony, partly military and partly ecclesiastical, was witnessed on the afternoon of Michaelmas day at the chapel of St. Cornelius the Centurion on Governor's Island. The occasion was the installation of the national and regimental colors of the Twelfth U. S. Infantry. All the troops on the island took part. After choral Evensong, which was sung by the Rev. Dr. Nevett Steele and the vested choir of the chapel, accompanied by both the organ and the band, Chaplain John E. Dallam of the Twelfth Infantry advanced to the front of the chancel. This was the signal for the color guard to put on their caps, resume their arms, and fall into line in front of the seats and facing the altar. Then Chaplain Dallam, with a brief address, formally presented the colors to Chaplain E. B. Smith, vicar of the chapel, who acknowledged them in a brief address. After this the color sergeants placed the colors in the sockets prepared for their reception on the walls of the chapel. Bishop Potter preached.

The sermon in the morning was preached by the Rev. Joseph Smith of Philadelphia, aged 89, the uncle of the Rev. E. B. Smith, chaplain and vicar of St. Cornelius'.

REV. E. B. SMITH, CHAPLAIN AT GOVERNOR'S ISLAND.

GENERAL SEMINARY ADDRESSES.

The Rev. Dr. Joshi, of Bombay, addressed the students of the General Theological Seminary on Wednesday, the 2nd inst., on Missionary Work in Bombay. He said that it was idle to deny that there was native opposition to the Church of England arising from its connection with the Government, this fact being also responsible for the neglect of mission work on the part of the episcopate, whose duties are so largely with the official classes. As a result there is a real danger that Indian Christianity will develop along the lines of imperfect systems. There is a great opportunity for a Church like the American, free from the State, yet having Catholic order and the sacraments, to step in and prevent this result, especially in the direction of educational institutions. The time is ripe. The people are ready. The native press no longer speaks disrespectfully of our Lord and His religion.

Father Waggett, of the Society of St. John the Evangelist, will deliver two lectures at the General Seminary in Hoffman Hall, at 4:15 P. M of Monday and Wednesday of next week,

COLORS OF THE TWELFTH U. S. INFANTRY.

on "The Church and Modern Thought": I., Questions Presented from the Side of Natural Science; II., Problems of Society.

MISCELLANEOUS NOTES.

The corporation of Trinity parish forwarded a cheque for $10,000 to Bishop Greer as its subscription to the Men's Thank Offering.

Mr. H. L. W. Snell, a Congregationalist minister of Tuckahoe, was confirmed by Bishop Potter at the morning service at St. Michael's, on September 29th. He will proceed to

Michigan, where he is to do layman's mission work under Bishop Williams, preparatory to being ordained.

The men's guild of St. Mary-the-Virgin's Church held the opening meeting of the season on the 1st inst in the parish house. The Rev. Dr. Christian and others spoke. There was a large attendance.

The fifty-ninth anniversary of the founding of the Church of the Transfiguration was celebrated yesterday (the 6th). There were four celebrations of the Holy Communion, at 7, 8, 9, and 11 A. M. The music at the latter was Concone's Mass in F, with orchestra. The sermon was preached by the Very Rev. W. L. Robbins, D.D.

Canon H. B. Bryan leaves soon for Panama, to take charge of the missionary work in the canal zone, acting as Archdeacon.

Bishop Potter, who has just been elected an honorary member of the Slavic League, said that the published cable despatch contained his first information of his election, which probably was due to the deep interest he had taken in the purposes for which the league was formed and in the whole Russian question, in both its humanitarian and political phases.

Speaking of the result of his own travels in Russia and of conversations he had had with many European statesmen and clericals concerning the Russian situation, he believed that the Russian uplifting movement was progressing slowly but surely, and said that what Russia stood most in need of was a sympathetic understanding and helpfulness, rather than harsh and frequently unjust criticism.

Something was said in this letter a year or more ago in regard to an organization for business women down town, known as St. Paul's Chapel Club for Business Women. The club started with twenty-five members in the parish house of St. Paul's and its membership now numbers 560. Beyond that, there is a long waiting list, and it is very obvious that much good could be done if it were practicable to increase the facilities of the club. It was founded by the Rev. Dr. Geer, who noticed that young women employed in the offices in the skyscrapers often brought their luncheon to St. Paul's churchyard. The venerable edifice, which is a chapel of Trinity, was opened to them for noon-day services, although it had been closed except on Sundays, and the club, which has no sectarian leanings, was organized with the object of providing a place where business women might go for rest and refreshment.

WHAT DELICIOUS seasoning there is in friendship, confidence, intimacy, gentleness of soul.—*Rousseau.*

EN ROUTE TO RICHMOND

Chicago Deputies and Others from the West Travel Together

SERIOUS ILLNESS OF REV. DR. DAVENPORT

Daily Services to be Held at Church of Our Saviour

OTHER CHURCH NEWS OF CHICAGO

The Living Church News Bureau
Chicago, Oct. 7, 1907

A VERY agreeable party of Church people was that which left Chicago at 1 P. M. on Monday, September 30th, over the "Big Four" Railroad, for the General Convention at Richmond, Virginia. Most of the Chicago delegates, both clerical and lay, took this train, and they were joined by a large number from Wisconsin, Minnesota, and other points further west, while as the train sped on, further recruits for the Convention were added at Cincinnati and at other places, till, by the time Richmond was reached, almost the entire train of nine cars was filled with delegates to the Convention or to the triennial meetings of the Woman's Auxiliary or the Daughters of the King. Once in Richmond, the Chicago delegation found no trouble in securing comfortable quarters at the hotels or in private families. Bishop Anderson and the Bishop of Indianapolis, with Dr. Robinson of Racine and several other clergy, rented an entire house for the three weeks of the Convention, and thus were well provided for in every way.

The many friends of the Rev. Dr. F. P. Davenport of the Western Theological Seminary, will learn with deep and prayerful sympathy of his serious illness. He is in the central part of Illinois, very ill, though at this writing there has been within a day or two, a slight improvement in his condition.

The Church of Our Saviour has joined the ranks of the city and suburban parishes which provide a daily service in the church. The present rector, the Rev. J. H. Edwards, completed the twelfth year of his rectorate on September 1st.

The Ven. W. E. Toll, Archdeacon of the diocese, has moved from Waukegan to 563 Orchard Street, Chicago, and thus has become a parishioner of the Church of Our Saviour.

The Sunday school of St. Luke's, Evanston, has begun to accumulate books for a Teachers' Reference Library, and has made a good start. Bowling parties are one of the features of the social life of this parish, as their parish house contains a fine bowling alley. TERTIUS.

THE MOUNTAIN WHITES OF VIRGINIA.

THREE hundred years, and yet—Virginia has the honor of being not only the mother of Presidents, but the fountain-head of the American Church, for we are this year celebrating the 300th anniversary of the founding of our national Church at Jamestown, Va.

And yet, strange to say, in the hollows and on the slopes of the Blue Ridge Mountains in Virginia, there are numbers of people to be found who, so far from having advanced beyond the conditions existing three centuries ago, are more ignorant, more regardless of the moral law, and more destitute of true religion, than were those early settlers at Jamestown. This is a time for thankfulness and congratulation, as we think of all the blessings which have flowed forth from that first planting of the Church in Virginia, but it is a time also for making some proper effort to remedy this state of things, and to remove this blot upon our Christian civilization. If it be asked why these mountaineers have been so long neglected, the answer is, that after the Revolutionary War the Church in Virginia was at such a low ebb that its life was nearly extinguished.

After its regeneration and revival under Bishop Meade, the Civil War came on, which swept away the property and wealth of Churchmen, and from this impoverished state they have only recently begun to recover.

In addition to this the Church in Virginia has inherited a large number of country parishes and churches, from the old colonial times; and it has been in the past, and still is, a difficult matter to keep these parishes going and the churches open. In the diocese of Virginia, comprising the northern part of the state, all of the country parishes, with very few exceptions, have to be assisted by the Diocesan Missionary Society in supporting their clergy.

When the work among the mountain whites was opened up a few years ago and it became apparent that a large population of ignorant and neglected people was waiting for enlightenment, it was realized that it would be necessary to seek for aid outside the diocese, to supplement the amount given by the Diocesan Missionary Society, if the work was to be properly done.

And what was found to be necessary then, is still more necessary now, since, as the result of seven years' development, the work has grown to such dimensions that there are over twenty clerical and lay missionaries engaged in various parts of the field.

In addition there are eight schools, one hospital, five mission homes for workers, with a large industrial school planned for and soon to be erected.

The field is divided into four large districts, one of them 50 miles long. These four districts, with a large amount of territory not yet opened up, were formed some two years ago by the Bishop of Virginia into an archdeaconry, called the Archdeaconry of the Blue Ridge.

Those attending the General Convention in Richmond may have observed a Bureau of Information with regard to this work, in the basement of St. Paul's Church, with pictures of the mountain homes and people, which will enable them to inform themselves on the subject, or information may be obtained by writing direct to the Archdeacon, the Rev. Frederick W. Neve, at Ivy, Va.

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Bible Characters. The Old Testament.*

BY THE REV. ELMER E. LOFSTROM

GIDEON'S CALL AND VICTORY.

FOR THE TWENTY-FIRST SUNDAY AFTER TRINITY.

Catechism: XVII. and XVIII. Visible Sign, Inward Grace.

Text: Eph. vi. 10. Scripture: Judges vii. 1-21.

OUR last lessons were in the days of Joshua. Gideon comes in the midst of the period of Judges, and he himself was counted as one of the Judges. He was a typical one, and in studying his story, we may learn how the Judges ruled. They were not governors over the whole land. They were not the same as kings. They came as a product of the time.

After the death of Joshua, the people seem to have been true to the old theocratic ideal during the days of the elders who outlived Joshua. That ideal was that God was the King of the land, and that the tribes might learn His will by going to the Tabernacle at Shiloh. Provision was accordingly made for the frequent attendance of the tribes at the feasts to be kept at the Tabernacle. By their coming together there, they preserved a certain common or national life. But when the elders who outlived Joshua had died, the people began to neglect the feasts, and, as a consequence to turn to heathen idols. The period is also described as one in which "every man did that which was right in his own eyes" (Judges xvii. 6). It is probably to this period that Judges xvii.-xxi. may be referred.

As a result of this practical anarchy and their treason in turning to idols, God permitted His people to fall into slavery. The land was filled with armies, which destroyed the crops and levied tribute upon the people. The history of the period is neither connected nor complete. There are blanks which we cannot fill. Nothing of importance seems to have happened in them. From time to time, in answer to prayer and repentance, deliverers were raised up who exercised a wider influence than that of mere tribal heads. These men freed their own sections of the country from the invaders, and were called "Judges." Of the Judges mentioned, some were probably contemporary with each other, but in different parts of the country. Before Gideon, mention is made of Othniel, Ehud, Shamgar, and Deborah and Barak (Judges iii.-v.). They delivered certain of the tribes from oppression by Messopotamians, Moabites, Philistines, and Canaanites, respectively.

The need of the deliverance by Gideon arose from a series of Midianitish raids. For seven years bands of Midianites raided the fields of Samaria just at the time of the garnering of the grain. As a result, there was a sore famine in the land, and the people were in such terror of the raiders that they left their homes to hide in caves and dens. When in trouble, people usually remember God. From the afflicted people, prayers began to arise to the Lord God. He sent a prophet to them to make clear to them that the trouble had come to them as a result of their own treason (Ju. vi. 7-10); but at the same time He began the preparations for their deliverance. Read Judges vi. and be prepared to tell the story of the call of Gideon; of his experience at his home with the idol of Baal; and of his "nickname" Jerubbaal. Notice by verse 27 that he was afraid of the men of his own father's house, but by verse 34 that what he had done made them come as one man to his standard when he blew the trumpet for volunteers. Manasseh, his own tribe, Asher, Zebulun, and Naphtali were the tribes that rallied to his call. These occupied the central part of the country. After the victory was won, Ephraim complained because they had not been asked to join in the war, but Gideon appeased them by his tactful answer (viii. 1-3). When he had his army, Gideon still would do nothing unless sure that God was on his side. He did not trust so much in the men who came at his call as he did in the promised help of the Lord. The story of the fleece and the dew is significant because it shows that this great leader had no confidence in an army unless it was fighting a war for God. We are beginning to understand in these days that no other war is justifiable.

With his army mustered and in camp, Gideon acted according to the law when, in obedience to the divine direction, he sent away all those who would go (Deut. xx. 1-9). The cowards are no help to any army. In the hour of danger they would be the ones to precipitate a retreat. Would not our Christian army be a much stronger and more powerful one if we could send h[illegible] all those who do not care enough about the comma[illegible] Master to be obedient and brave? Ask your pupils how ma[illegible] of them would be in the chosen band if the word came from the Captain of our army to send home all the shirkers.

As a result of the first test, two out of every three men went home. They had no heart for going against that great army of the Midianites. But there still remained an army of 10,000 men. Such an army might well win a victory against an opposing army of any size, and still claim the entire credit for the victory. It was God's intention to give to these people a deliverance in such a manner that they could not fail to recognize that the means visible were entirely inadequate to account for the result. When God is on one side, it needs no great army to win the victory. Those who oppose God are cowards, and dare not stand as brave men would stand. God was ready to give the victory to His people, but He would have them know that it was He who was winning the fight. Accordingly, He ordered a still further reduction of the army. The test applied was not so arbitrary as it may seem at the first reading. The army was in the near presence of the enemy. Those who laid down their arms and threw themselves prostrate were putting themselves at a disadvantage in case of a surprise. Those who kept their arms in one hand and scooped up water with the other were watchful and alert, true soldiers. The band of 300 men was a small one compared with the myriads of the enemy, but considering the fact that God was with them, they were the stronger army of the two.

The Midianites made the mistake of despising the enemy. They had set out no sentries, as shown by the visit of Gideon and Phurah to their camp. They despised the Hebrews as much as they despised barley bread for human food. The dream of which the two spies heard shows that God was not only strengthening the arms and enlightening the minds of the Hebrews, but that He was weakening the strength of the adversaries. The uncertain dread aroused in the minds of the Midianites made the panic of the morrow much easier.

Notice that with torches in one hand and trumpets in the other, the little army was really unarmed for actual fighting. They thus confessed their faith in God's promise of victory. The attack was made about eleven o'clock at night. The Midianites, wakened from the deep sleep which comes in the early night, were too dazed to realize what was happening. With the flaming torches on three sides of them and the blaring of the trumpets seeming to resound from every side, they thought that a large army was upon them. They turned their swords and spears against their own comrades in the darkness, and were soon routed by their own blundering. Thus God saved the Israelites by the help and faith of Gideon. He can and will bring as great victories over spiritual enemies and the powers of darkness to any little band of people who go under His banner and trust Him as fully as they did.

Did you ever notice that the failure to succeed in God's work is not due to lack of numbers, but to the fact that the band who are fighting are not living up to the conditions which God has laid down for them? Two boys living up to the obligations of the Brotherhood of St. Andrew in the fulness of their spirit, or two girls to those of the Daughters of the King, are much more able to accomplish real results, than would twenty or thirty who were faithless. Talk to your pupils of the need of *quality* in the army of Christ.

YOUTH is the time for joy: but the joy of youth is only a pent-up though pregnant bud till it has felt the beams of wonder and gladness which flow from the world-saving work of Christ, and from the Father's adopting love. Then, only then, it bursts into full and glowing flower. Ye that have let youth pass and do not yet know the Saviour, you have slept too long. The sunrise is past—you will never see that glorious sight now: but the day is not over yet, the sun is not set. You cannot recall the morn, nor look upon the early light amid morning flowers and dew and music of birds; but the sun is still in the heaven: up! and behold him before he goes down —"The night cometh."—*Rev. Wm. Arthur.*

MANY PERSONS come to the right point in conversion, but they never shove off. I question them about their state, and I find all as it should be; but they are waiting for something—they know not what—standing still in thought and feeling.—*Beecher.*

PURITY is the essence of heavenly wisdom: it is the pure in heart alone who arrive at this wisdom.—*Rutherford.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, yet reserves the right to exercise discretion as to what letters shall be published.

THANKS THE CHURCH PAPERS.

To the Editor of The Living Church:

NOBODY need tell me that advertising in Church papers does not "pay."

My recent appeal for post-cards and "cuts" of church buildings, foreign or domestic, has already resulted in the filling of several "Diocesan Scrap Books" with something like 1,500 or 2,000 of such. And this diocese of Ohio, *thanks to the Church papers,* now has a most valuable collection of pictures for consultation, whenever and wherever new church edifices are to be erected therein. (Rev.) A. LEFFINGWELL.

Y. M. C. A. Bldg., Toledo, Ohio, September 30, 1907.

WORK AMONG COLORED PEOPLE.

To the Editor of The Living Church:

IT may be interesting to those that shall discuss the "negro problem" in the General Convention to know that the Roman branch of the Catholic Church has an exceedingly large number of negro communicants in this city, more than any other religious body I am told, and that there has never been any question about a different ecclesiastical oversight for their souls than for the souls of white communicants. In this city there are a large number of negro nuns and sisters, and these look after a large number of orphanages and homes for negro orphans and negro poor, but negro communicants attend the same churches as white communicants, are under the same white Bishop, and receive exactly the same spiritual privileges as white communicants. In other words, the Roman branch of the Church makes absolutely no distinction between the souls of the white race and the souls of the colored race, and there is perfect satisfaction among both races that such should be the case. As to the practical working of this plan, as far as Louisiana is concerned, the negro communicants in the Roman branch of the Church outnumber those of the Protestant Episcopal Church in about the ratio of 100 to 1. Yours Sincerely,

New Orleans, October 3, 1907. HENRY P. RENCH.

To the Editor of The Living Church:

I ASK your indulgence while I relate as briefly as may be, a veteran layman's opinion of the Church problem concerning the colored people of this country; first telling of my opportunities of knowing the nature, habits, and peculiarities of that race.

During twenty-five years of my early life, I was the son of a slave owner, passing much of my time on my father's plantation. The succeeding fifteen years I was the owner of slaves, working them on my farm. Thereafter for forty-two years I have lived with and employed free colored labor. Owing to the restless habit of negroes and their frequent migration, I have come into contact with vast numbers of them, and have found but little difference in them in slavery or in freedom. In the former condition they worked because they were compelled to do so; now they must work or starve. They support their employers and in turn are supported by them, as it has been always.

There has been a great deal of gush over the faithfulness of the negroes during the civil war. The desire for freedom, which meant to them liberty to be idle, was general, but there were very few men in the South, white or black, who did not look forward to the war resulting in the triumphant return of the Confederate armies and to the certainty of terrible vengeance for misconduct during the war. The faithful attachment so frequently lauded was proved to be superficial by the fact that as soon as it proved safe to do so, these negroes, except the aged, crippled, and helpless, immediately quitted their former owners and wandered out into the world. It is true that in most cases they returned to their old homes as soon as they learned that no matter how free they were, they must work or go hungry and naked.

The world is correct in believing that the negro is religious, and is quick to associate under the name of one of the numerous sects that afflict our country, mainly under their own colored pastors, who teach as well as they know how, the chief tenets being that contributions shall be liberal and that their converts must not dance—other failings may be atoned.

What can the Protestant Episcopal Church do for this people? Not much, I think. Our Church requires in the way of confession and absolution, the public and general use of the prayer in our service book beginning "Almighty and most Merciful Father," etc. Where the direct confession of personal sins? Where the discipline? Suitable for highly intelligent people perhaps, but impotent for the ignorant negro. We cannot persuade this people to listen to us. Before the war, I was an ardent fighter for free pews; after emancipation my zeal cooled, fearing that the vanity of the colored people, particularly of the women, would drive us from our sittings. Vain fear. The negroes don't want to enter our churches, preferring conventicles and preachers of their own color.

Let us examine the advantage which Rome professes in this matter. She teaches her people from infancy that there is no possible salvation except for those who partake of the Holy Communion; that no one can possibly take this sacrament until he has confessed his sins to the priest, and undergone such penance as may be prescribed, and received direct absolution. While slavery obtained in this country, the only way a negro could escape punishment was by lying out of the difficulty; this fault, and the belief that the taking of things belonging to his employer is not stealing, seems ingrained in the race. How can they be eradicated?

I think that Rome, with her confessions and penances, is suited to the needs of the negro. While we are deeply agitated on the question of ordaining colored Bishops and priests, having no ground on which to refuse, if the postulants are otherwise qualified, Rome refuses to ordain any man who is morally, intellectually, or physically imperfect. A cripple, a blind man, or one with scrofula need not apply, and she can say that nature, color, or imperfection of race present insuperable objections, and although they may be faithful children of the Church, they cannot be pastors.

With enormous labor and great expense we may have here and there colored priests and congregations, but most of our efforts to interest these people will be failures. There is some hope that Rome may succeed better with them. If any branch of the Holy Catholic Church can succeed in this most momentous work, and make Catholics of this unfortunate people, we should stand aside and thank God that He has provided an agency far more effective than we can possibly hope to be.

Nodena, Ark. JAMES B. CRAIGHEAD.

MISUNDERSTOOD MOTIVES.

By MARIE J. BOIS.

SURELY in every life such a thing is known: the bitterness of being misunderstood, of having the purest of motives interpreted by others, either as foolish and silly, or it may be as something even worse. What of the result? What of the lesson the unexpected, unfriendly criticism is meant to teach? Are we to stop and weigh in the balance of our own judgment what was said of us, what we really meant? Are we to stir up the bitterness which is bound to come at the unexpected blow? bitterness all the harder to bear when caused by someone whom we thought would have been one with us on the subject dear to our heart. Is this to be the result of our disappointment? God forbid!

When the cup of humiliation is presented to us, when we are bidden drink of the cup He drank for us, let us beware of pushing it away from us, lest we lose the blessing, the strength that bitter drop was meant to convey to us. Let us accept anew His urgent call, "Come, take up the cross and follow Me—learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your soul." Rest and peace, truly following the inward struggle—"the peace which passeth all understanding."

I WILL HAZARD the assertion, that no man ever did, or ever will, become truly eloquent, without being a constant reader of the Bible, and an admirer of the purity and sublimity of its language.—*Ames.*

GOD WILL NEVER forsake the temple in which He dwells. He forsook the tabernacle in the wilderness, and He forsook the temple at Jerusalem; but He will never forsake the living temple. Will He ever leave a soul that He has died for?—*M'Cheyne.*

LITERARY

ARCHÆOLOGY AND THE OLD TESTAMENT.

The Discoveries in Crete. By Ronald M. Burrows, Professor of Greek in the University College, Cardiff. pp. xvi. and 244. New York: E. P. Dutton & Co. Price, $2.00 net.

This is a most learned book, dealing with the excavations conducted in Crete, by Mr. Arthur Evans, during the past six years. What chiefly interests the cultured reader is that the palace at Knossos was the royal abode of King Minos, who has been to most of us a semi-mythical character. It is to this king that Athens, in its early history, paid the annual tribute of young men and maidens. These were—as we learn from the wall paintings—employed in the bull fights given before the king; and many of them perished. These simple facts gave rise to the legend of the Minotaur, familiar to all of us. It is also probable that the palace itself was the famous labyrinth. Professor Burrows teaches us that this word is not Greek, but probably Cretan, and to be derived either from *labrys*, the double headed axe, or *laura* (originally written with a digamma and pronounced *lavra*), a place of passages.

Professor Burrows places the date of the first settlement of Knossos at 10,000 or 12,000 B. C., dates that seem rather too remote even for the "historic imagination." We are told, also, that both in its religion and its civilization, Crete was Oriental rather than Occidental. The picture presented to us is that of a great power, comparatively speaking, that ruled the Ægean before the epoch of the Trojan War. Mediterranean civilization on European soil is thus pushed back several centuries. The attempts at coördinating various Minoan periods with Egyptian epochs are ingenious, if not always convincing. The appendix on the Egyptian year, dealing with the Sothic periods, shows no appreciable advance on the chronologies of Eduard Meyer (*Geschichte des Alterthums*, Vol. i., 1883) or of my own *History of Egypt* (1890). The new dates do not differ materially from those of twenty-four years ago.

The book, intended ostensibly for the man of general culture and not for the archæologist, is rather too technical for the former and not sufficiently technical for the latter. The author gives only very few illustrations, although the value of such a treatise depends, to a great extent, on profuse illustration. Large numbers of hitherto unknown objects are described; and the reader is referred for the illustrations to the files of the *Annual of the British School at Athens* and *The Journal of Hellenic Studies*, which are not generally accessible. The reason given is economy. But some saving on price of paper and binding would certainly have made possible woodcuts, if not electrogravures or zincogravures, to say nothing of the seemingly essential colored plates. Nor do we think that the higher cost would have been a very serious objection to those who enjoy archæological study. An otherwise useful book is thus rendered less valuable than it could have easily been made.

F. C. H. Wendel, M.A., Ph.D.

The Law of Hammurabi and Moses. By Professor Hubert Grimme. Translated by the Rev. W. T. Pilter. pp. 149. London: S. P. C. K. New York: E. S. Gorham. Price, 65 cents net.

In December, 1901, and January, 1902, a French expedition disinterred at Shushan, the old capital of Elam, and later of Persia, a most interesting stela, on which was inscribed the Code of Hammurabi, the king of Babylon, about 2100 B. C. This king has been identified with the Biblical Amraphel, king of Shinar (Gen. xiv. 9). At first the Higher Critics were inclined to hail this code as the origin of the Mosaic Law; but Professor Grimme has, most thoroughly, disproved any such hypothesis. He gives, first, a full, albeit brief, discussion of the code and of its widespread influence, both as to territory and as to time, showing that it was the foundation of both Babylonian and Assyrian law and that its principles reigned supreme until both empires fell. Then the professor turns to the question of the influence of this code on the Mosaic legislation and triumphantly vindicates the absolute independence of the latter.

Thus far extends the translation. In eight supplementary chapters the translator, himself a competent Assyriologist, takes up the history and archæology of the two Codes, and completes the discomfiture of the Higher Critics. Not only is the Mosaic Code independent; but the Code of Hammurabi proves conclusively the historicity of the Biblical accounts of the Patriarchs. It was the provisions of this code that governed the lives of Abraham, Isaac, and Jacob in their civil relations in Canaan and Mesopotamia. All that the Book of Genesis tells us about them falls in with what we know from contemporaneous monuments. A brief but valuable chapter sketches the culture of Israel from Patriarchal times to the Exodus. In this original portion of Mr. Pilter's work, the testimony of the monuments is most skilfully turned against the Higher Critics, and their contentions are shown, throughout, to have lacked foundation. Their entire theory is seen to have been based on insufficient knowledge of facts. It is one of the strange but reassuring dispensations of Providence that, from time to time, important archæological discoveries should be made that completely overthrow the teaching of the enemies of God's Word. It would seem as if we must now have new commentaries on the Pentateuch, or at least on Genesis, which will embody all this new material, throwing new light on the Patriarchal period.

We heartily commend this little book to all our readers, especially of the clergy. It is well written, and condenses, in a small space, a surprising amount of the most valuable information.

F. C. H. Wendel, M.A., Ph.D.

The Students' Old Testament: Israel's Laws and Legal Precedents. By Charles F. Kent, Ph.D. New York: Charles Scribner's Sons. Price, $2.75 net.

We are glad to welcome another addition to this very useful series. The subject embraced in this volume—*Israel's Laws*—is not only one of prime importance and interest to the student of the older economy, but is also one around which much needlessly bitter controversy, as to authorship and composition, has raged in the past. Indeed controversy is not yet stilled, although in the main the expert scholars are agreed as to date and composition of the legal codes of the ancient people of God.

Dr. Kent in his preface points out how the *Torah* has always occupied a dominating place in the life and thought of Judaism. He also denies that the Law and Prophecy are in opposition. In fact they are rather different expressions of the same divine revelation; the Law expressing itself through the life and institutions of the nation, and Prophecy manifesting itself through the experience and minds of certain divinely chosen and enlightened minds. The Prophets proclaimed the principles which the Law-givers applied, in practice and in the concrete, to the needs of their times and race. The law-giver, not less than the prophet, endeavored to realize the will of God both for the individual and the nation. The law-giver, being closely in touch with life in the concrete, is able to portray with much vividness and detail the expansion of individual and national environment.

It is a matter of no small satisfaction to note how an eminent Old Testament scholar like Dr. Kent so completely sets aside the often alleged antithesis between the Law and the Prophets, and also how he affirms their substantial unity in the purposes of divine revelation.

Any one who has tried to master in complete detail a given legal topic in the Hebrew Scriptures, will readily acknowledge the difficulty of gathering together in a compact whole all that bears thereon, because the information sought is scattered in an unsystematic and uncodified form in many widely separated parts of the Old Testament. The purpose of this volume is to obviate this difficulty: (*a*) by gathering together the legal literature in groups—civil and ceremonial, criminal and humane, secular and religious; and (*b*) by arranging each group or code in chronological order. To codify and synchronize Israel's Laws from the days of Moses to the closing of the Legal Canon is confessedly a laborious undertaking, but one essayed, of course, by many individual scholars at different times and places. The results of these labors Dr. Kent has gathered up and presented in this volume to the English student, in such a manner as to call forth high commendation and approval.

John A. Carr.

Israel's Golden Age. The Story of the United Kingdom. By Professor J. D. Flemming, B.D. Imported by Charles Scribner's Sons, New York. Price, 45 cents.

This is one of T. & T. Clark's "Handbooks for Bible Classes and Private Students," edited by Professor Marcus Dods, D.D. The whole series is one of positive value, and the present volume on the most brilliant of the Old Testament periods is fully up to the standard of the earlier books.

The style is clear, pointed, and interesting, the author making no attempt at fine writing, presenting his subject with force and clearness. Professor Flemming shows himself master of his subject. Each of his ten chapters is preceded by a careful analysis, thus giving the student an outline of the period as a whole, before he begins to study it in detail. The divisions are excellent.

The book also contains an appendix on "the sources of the history," and another on its chronology. Critical questions are not made prominent; but that the author is well acquainted with them is evident in every chapter. Indeed, we occasionally wish he had either said a little more, or ignored them altogether. The book is of decided value to the young clergyman, as well as the teacher and the private student.

A. A. B.

MISCELLANEOUS.

The Bishop of London, the Rt. Rev. A. F. W. Ingram, D.D., as a souvenir of the occasion of his visit to America and Canada, which is now taking place, requested the Rev. Sadler Phillips to write a short account of Fulham Palace and the See of London. This has been accomplished and the book is introduced in this country by Thomas Whittaker, Inc., publishers for the Bishop of London. The same house issues as well the series entitled "The Leaders of the Church, 1800-1900," of which the following volumes are ready: *Bishop Westcott*, by Joseph Clayton, author of *Father Dolling: Dean Church*, by D. C. Lathbury; *F. D. Maurice*, by C. F. G. Masterman; *Dr. Liddon*, by G. W. E. Russell; *Bishop Wilberforce*, by Reginald G. Wilberforce: and *Dr. Pusey*, by G. W. E. Russell.

THE HALLAM RIDDLE.

INTEREST continues to be manifest in the Hallam riddle published during the summer and to which many and various solutions have been given. A correspondent, Mrs. M. Y. Parsons, of Kingston, N. Y., suggests that the answer is Faith, Hope, and Charity.

Another solution is given in the *American Catholic* of San Diego, Calif., which discusses the riddle to some extent. In reprinting the larger part of that article, we are closing the discussion for the present, until the various suggested solutions can be reviewed by the Librarian of the Free Library of Philadelphia. Mr. John Thomson, than whom a more competent reviewer could not be found. Mr. Thomson submitted the riddle to those present at a September meeting of librarians in the Catskills, and will thus have the benefit of suggestions there made, as well as of those that have appeared in our columns.

Put forth in the year 1858, says the *American Catholic*, this riddle has been brought to the public notice many times in the past fifty years and has consistently defied the efforts of adepts in dark sayings. Not long since it was submitted to the Free Library of Philadelphia, whose wise men and women are still puzzled over it. It has also of late attracted much attention in THE LIVING CHURCH. It reads as follows:

"I sit on a rock
While I'm raising the wind,
But the Storm once abated
I'm gentle and kind;
I see kings at my feet,
Who wait but my nod,
To kneel in the dust
Which my footsteps have trod;
Though seen by the world
I'm known but to few;
The Gentiles detest me;
I'm pork to the Jew;
I never have passed
But one night in the dark;
And that was with Noah,
Alone in the Ark:
My weight is three pounds;
My length is a mile;
And when I'm discovered,
You'll say, with a smile,
My first and my last
Are the wish of our Isle."

Our process of arriving at a solution may be interesting.

We were convinced that THE LIVING CHURCH must be right in saying—"It seems incredible that a riddle coming from such a source should really be but a collection of words, having no meaning, and we cannot believe that such is the case." In this confidence therefore we sought the answer.

Questions which immediately suggested themselves were—Is the answer metaphorical or literal, celestial or terrestrial, a force or a thing, inanimate or animate? And taking it seriously, the "three pounds" and "a mile" long, while apparently incompatible with one another, excluded from our reasoning any but a definite, tangible object which must be sought "alone in the ark" (if all points were to be met), where beasts and fowl of all sorts for a time had their habitation. Many of these—metaphorically—were run into a corner and tested only to be found wanting. Indeed what creature could escape the dark at night? Yes, there was the owl, but he failed on "my first and my last" and was partially deficient on other points. However, he was so encouraging, we sought the solution in a compound and found it in—

SCREECH-OWL.

"I sit on a rock"—what a natural position for an owl, since not only old houses and hollow trees, but holes in rocks are their common abode and the places where they rear their young.

That his "weight is three pounds," will be readily conceded, but how can his length be a mile?

Here, the very definition of a *charade* and the force of the compound assert themselves, for while "raising the wind" his purpose is to *screech*, and the screech carries just about "a mile," and "after the storm" of his voice, he is "gentle" because his flight is noiseless, and "kind," especially to the farmer, being a good scavenger and preyer on rodents and other pests.

Dwelling amid the environs of Windsor and its castle, the historian would picture kings bent on that royal pastime—the chase. As they passed home in the early dusk of an autumnal afternoon, beneath the overhanging branches of the wood, the owl just awakening for his nocturnal rambles would

"See kings at his feet,—
Who wait but my nod
To kneel in the dust
Which my footsteps have trod."

Unity of thought runs through these lines, and the last three are naturally suggested by the first, for the owl not only flies but *treads the dust* looking for his prey, and after *his* hunt, when he *nods* to sleep in the morning, then it is that kings go forth to the hunt, and "kneel in the dust which *his* footsteps have trod," to adjust their spurs or steadily sight the prey.

The next two lines in view of our facts are sufficiently obvious:

"Though seen by the world
I'm known to but few."

His very habits make this apparent, and except for rhyme's sake the lines could as well read—

Though known to the world
I'm seen by but few.

The reason why "the Gentiles detest" him, is because, to the heathen he is a bird of ill-omen and by poets and storytellers is so described, and he is "pork to the Jew," because in the Old Testament he is the emblem of desolation, and being a bird of prey is numbered among "unclean birds," as the hog is among "unclean beasts."

I never have passed
But one night in the dark,
And that was with Noah
Alone in the ark.

It would be an extraordinary thing indeed for an owl to spend a "night in the dark" because with him it is the day that is dark, while the darkness is light, but the astute historian does not overlook the exception to the rule, and so recalls that long night of perpetual cloud and darkness in the ark, when the owl was compelled to desist from his accustomed rambles and forego his natural habits, and dream of the rocks in the desert or his silvan home.

"And when I'm discovered
You'll say with a smile,
My first and my last
Are the wish of our isle."

And here as elsewhere one can readily detect the line of thought with which the historian's mind would be as much at home as among the events of deluvian days, the haunts of animals or the pleasures of kings, and we find in the key to the above lines an epoch making condition in the history of his own land and people. England had just abandoned a contracting and depressing policy of protection and under the lead of Sir Robert Peel adopted the opposite principle of free trade with all the world. Living at the very time this change was wrought, he pictured the expanding prosperity which was resulting from free trade and controlled by a nation holding the first rank among the commercial marines of the world. And what was the result of it all, and what the wish of an isle foreseeing such happy results? Why s. and l.—shillings and pounds, of course, the very object of commerce; and s is the "first" letter of screech as l is the "last" of owl.

We have answered the riddle at every point. Have we not also discerned the very thoughts and intents of Hallam's heart? But then, having the right answer, this became natural and easy, and it was the more so because the accurate thought of the historian seems not to have sacrificed reason to rhyme but to have preserved both.

If we knew the disposition of the lady to whom Mr. Hallam gave the riddle, it is just possible we might discover some ulterior purpose in its composition. His cold analysis of the acts of royalists and High Church heroes provoked Tory indignation against the Whig, and it is possible he carried this spirit of criticism sometimes into his social and private life, and took this subtle way of calling a fair lady—a screech-owl. Such tilts were not uncommon.

IF A PERSON be passionate, and give you ill language, rather pity him than be moved to anger. You will find that silence, or very gentle words, are the most exquisite revenge for reproaches; they will either cure the distemper in the angry man, and make him sorry for his passion, or they will be a severe reproof and punishment to him. But, at any rate, they will preserve your innocence, give you the deserved reputation of wisdom and moderation, and keep up the serenity and composure of your mind. Passion and anger make a man unfit for everything that becomes him as a man or as a Christian.—*Hale.*

WHILE the blood of the martyrs flowed in the amphitheatres, ministers of peace preached mercy to the avengers of the Christian sufferers: the conquerors were already in part conquered by the Gospel, when they arrived under the walls of Rome.—*Chateaubriand.*

Church Kalendar.

Oct. 6—Nineteenth Sunday after Trinity.
" 13—20th Sunday after Trinity.
" 18—Friday. St. Luke Evangelist. Fast.
" 20—Twenty-first Sunday after Trinity.
" 27—Twenty-second Sunday after Trinity.
" 28—Monday. SS. Simon and Jude.

Personal Mention.

The Rev. Upton B. Bowden has accepted the rectorship of Grace Church, Cuero, Texas, and entered upon his duties.

The Rev. John F. Coleman, formerly rector of St. John's parish, Loudoun county, Virginia, is now rector of St. James' Church, Ashland parish. His address is Ashland, Va.

The Rev. H. W. Crydenwise has resigned as rector of Grace Church, Waverly, N. Y., and has accepted a call to St. James' Church, Clinton, N. Y., to take effect October 20th.

The Rev. A. H. Chouinard has resigned the rectorship of St. Paul's Church, Kankakee, Ill., and accepted an appointment as chaplain in the United States Army. His resignation will take effect January 1st.

The Rev. C. W. Du Bois has been transferred from Silverton, Colo., to Glenwood Springs, Colo.

The Rev. N. W. Heermans has resigned the rectorship of St. Peter's Church, Syracuse, Ill.

The address of the Rev. S. J. Hedelund is 29th and S. Streets, South Omaha, Neb.

The Rev. J. W. Cantey Johnson has resigned the rectorship of St. Mary's parish, Birmingham, Ala., his resignation to take effect November 1st.

The address of the Rev. Robert Morris Kemp, rector of St. Chrysostom's Church, Chicago, Ill., will be 458 Elm Street, Chicago, after October 15th.

The address of the Rev. Arthur P. Kelly is changed from Chicago, Ill., to St. John's School, Manlius, N. Y.

The Rev. Charles H. Kues has resigned the rectorship of St. Luke's Church, Hot Springs, Ark., to take effect November 1st.

The Rev. Daniel G. MacKinnon, rector of St. Mark's Church, Kansas City, Mo., has been appointed by the Bishop as secretary for the diocese of Kansas City to the Pan-Anglican Conference to be held in London in June 1908.

The address of the Rev. W. H. Ramsay is changed to 1213 9th Avenue, East Oakland, Cal.

The Rev. W. W. Raymond of Baldwinsville, N. Y., is taking the services for the first three Sundays in October in his former parish of St. Thomas' Church, Plymouth, Ind., in the absence of the rector, the Rev. W. S. Howard, a deputy to the General Convention.

The address of the Rev. Henry M. Saville during October will be 57 Shepard Street, Cambridge, Mass.

The Rev. Creighton Spencer has resigned the rectorship of Christ Church, Tarrytown, N. Y., and accepted the rectorship of Christ Church, New Windsor, N. Y.

The Rev. B. W. R. Tayler, D.D., rector of St. George's Church, Schenectady, N. Y., returned home October 2nd, from a visit to England.

The Rev. H. B. Thomas of Cartersville, Ga., has accepted the rectorship of St. James' Church, Cedarstown, Ga., and will assume charge October 1st.

The Rev. W. N. Tillinghast of Washington, has declined a call to the mission churches of St. John's and St. Andrew's at Greenville, S. C.

The Rev. Wallace H. Watts has resigned his work at All Saints', Lockport, N. Y., and accepted a call to St. Paul's Memorial Church, Tompkinsville, Staten Island, N. Y., and commenced his new duties October 1st.

The Rev. George Croft Williams has resigned his work as missionary at Corbin, Ky., and gone to Wye, Md.

ORDINATIONS.

Deacons.

Quincy.—In the Cathedral Church of St. John, Quincy, on the Seventeenth Sunday after Trinity, Mr. Herbert Alden Burgess was ordained by the Bishop of Quincy, the Very Rev. Wyllys Rede, D.D., being the presentor and the Rev. Canon Gustin being the preacher. The Rev. Mr. Burgess has been appointed to Grace Church, Osco.

DIED.

Congdon.—Charlotte Greenleaf, beloved wife of Henry M. Congdon, and youngest daughter of the late Patrick Henry Greenleaf, entered into the rest of Paradise on the eve of the festival of St. Michael and All Angels, in the 69th year of her age.

"Her children rise up and call her blessed."

Dennison.—Entered into rest on Tuesday, October 1, 1907, Robert Evans Dennison, priest, and for twenty-nine years rector of St. Timothy's parish, Roxborough, Philadelphia, aged 64 years.

The requiem celebration was held on Friday, October 4th, followed in the afternoon by the Burial Office. Interment was in the parish churchyard.

GIRLS' FRIENDLY SOCIETY IN AMERICA. 1907.

The annual meeting of the G. F. S. A. will take place in Baltimore, Md., on October 21, 22, 23, 24, and 25, 1907.

There will be a service with meditations at Christ Church on Monday, October 21, at 7:30 P. M.

The celebration of the Holy Communion, corporate, will be at 8 A. M., at St. Paul's Church, on Tuesday, October 22nd.

Associates and Churchwomen are cordially invited to attend these services and meetings.

Eve Alexander,
General Secretary, G. F. S. A.
October, 1907.

RETREAT.

At St. John Baptist House, 233 East 17th Street, New York, a Retreat for Associates and other ladies will be held October 23d-27th. Conductor, Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee. Apply to the assistant Superior.

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Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: The Living Church, Milwaukee, Wisconsin.

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REFINED, capable woman wanted to assist in the care of two children. Comfortable home in Boston. Address, giving references, F 1, Living Church, Milwaukee.

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AN ENGLISH beneficed clergyman visiting America in October for several months, with his Bishop's sanction, an excellent preacher and reader, seeks clerical work in the neighbourhood of New York, Washington, Boston, Philadelphia. Address: "Rector," care Miss Bird, 22 Bedford St., Strand, London.

RECTOR of an Eastern parish desires to respond with a vestry desiring the services of a priest. Not too far from the diocese of New York. It must be a parish that does not expect the rector to shoulder all the temporalities as well as the spiritualities. Address, in all confidence, "C 2," Living Church, Milwaukee.

A CLERGYMAN whose health requires a rest from parish duties, would take charge of an organ and choir. Room and board, with small remuneration. South preferred. A. G., care of The Living Church, Milwaukee.

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[The Living Church inserts ads. under this heading, for those only who name one of our clergy as reference.]

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MISS F. W. GRIFFITH, 283 North Park Ave., Norfolk, Va. Rooms, $1.00 each. Breakfast, 50 cents. Engage rooms in advance. One block from street car. Bell 'Phone 3957.

MISCELLANEOUS.

FREE—A booklet describing the most complete and satisfactory *Punch Card Record System for Sunday Schools* yet devised. Before purchasing supplies, rectors and superintendents should send for free samples. Mary G. Eastman, Pontiac, Mich.

CHRISTIAN YEAR CALENDAR FOR 1908. Festivals marked in red. Low price for localizing. Single copy, 10 cents. Church Printers, Anchor Press, Waterville, Conn.

TOO MUCH IS TO BE SAID in favor of The Alaskan Churchman to be contained in an advertisement. Better see it for yourself. Bishop Rowe is most anxious for a wide circulation. Yearly subscription, one dollar. To all those subscribing before November, will be given a picture of Bishop Rowe, suitable for framing. Send money order, check, or currency. The Alaskan Churchman, Fairbanks, Alaska.

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Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:
Geo. W. Jacobs & Co., 1216 Walnut Street.

WASHINGTON:
Wm. Ballantyne & Sons, 428 7th St., N. W.
Woodward & Lothrop.

BALTIMORE:
Church Book Store, 317 N. Charles Street, with Lycett Stationers.

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Richmond News Co.

ROCHESTER:
Scranton, Wetmore & Co.

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H. Godfree, 78 Colony Street.

LONDON:
G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

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The Information Bureau is also placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources.

Our Information Bureau would be pleased to be of service to you.

BOOKS RECEIVED.

E. P. DUTTON & CO. New York.

The Churchman's Treasury of Song. Gathered from the Christian Poetry of all Ages. By John Henry Burn, B.D., F.R.S.E. Price, $1.50 net.

Alfred Tennyson. By Arthur Christopher Benson. With Eight Illustrations. Price, $1.50 net.

English Church Furniture. By J. Charles Cox, LL.D., F.S.A., and Alfred Harvey, M.B. With One Hundred and Twenty-one Illustrations. Price, $2.50 net.

THE CENTURY CO. New York.

The Betrothal of Elypholate, and Other Tales of the Pennsylvania Dutch. By Helen Reimensnyder Martin, author of *Tillie: A Mennonite Maid, Sabina,* etc. With Illustrations by Charlotte Harding and Alice Barber Stephens. Price, $1.50.

Captain June. By Alice Hegan Rice, author of *Mrs. Wiggs of the Cabbage Patch, Lovey Mary,* etc. With Pictures by C. D. Weldon. Price, $1.00.

Abbie Ann. By George Madden Marton, author of *Emmy Lou.* With Illustrations by C. M. Relyea. Price, $1.50.

The Cozy Lion. As Told by Queen Crosspatch. By Frances Hodgson Burnett, author of *Little Lord Fauntleroy.* With Illustrations by Harrison Cady. 60 cents.

THOMAS Y. CROWELL & CO. New York.

Pioneers in Education. *Jean Jacques Rousseau, An Education from Naturc.* By Gabriel Compayré, Correspondent of the Institute; Director of the Academy of Lyons; author of *Psychology Applied to Education, Lectures on Pedagogy,* etc. Translated by R. P. Jago. Price, 90 cents net.

Herbert Spencer and Scientific Education. By Gabriel Compayré. Translated by Maria E. Findlay. Price, 90 cents net.

Pestalozzi and Elementary Education. By Gabriel Compayré. Translated by R. P. Jago. Price, 90 cents net.

Herbart and Education by Instruction. By Gabriel Compayré. Translated by Maria E. Findlay. B.A. Price, 90 cents net.

Horace Mann and The Public School in the United States. By Gabriel Compayré. Translated by Mary D. Frost. Price, 90 cents net.

HENRY HOLT & CO. New York.

The Youngsters of Centerville. By Etta Anthony Baker. Illustrations by Francis Day. Price, $1.50.

Darwinism To-day. A Discussion of Present-day Scientific Criticism of the Darwinian Selection Theories, Together With a Brief Account of the Principal Other Proposed Auxiliary and Alternative Theories of Species-Forming. By Vernon L. Kellogg, Professor of Leland Stanford, Jr., University. Price, $2.00 net.

Greenwich House Series of Social Studies: No. 1. *Wage-Earners' Budgets.* A Study of Standards and Cost of Living in New York City. By Louise Bolard More. With a Preface by Franklin H. Giddings, Professor of Sociology in Columbia University. Price, $2.50 net.

J. B. LIPPINCOTT CO. Philadelphia.

Francois Rabelais. By Arthur Tilley, M.A., Fellow and Lecturer of King's College, Cambridge, author of *The Literature of the French Renaissance.* French Men of Letters. Edited by Alexander Jessup, Litt.D. Price, $1.50 net.

The True Patrick Henry. By George Morgan, author of *John Littlejohn of J., The Issue,* etc. With Twenty-four Illustrations. Price, $2.00 net.

IMPORTED BY THOMAS WHITTAKER. New York.

The Lights of Home. Thirty Plain Sermons, Including Many for the Principal Church Seasons. By the Rev. H. F. Wilmot-Buxton, M.A., Vicar of St. Giles-in-theWood, N. Devon; author of *Mission Sermons for a Year, Sunday Lessons for Daily Life, The Children's Bread,* etc., etc. Price, $1.75 net.

Readings for Mothers' Meetings. By the Rev. H. F. Wilmot-Buxton, M.A., Vicar of St. Giles-in-the-Wood, N. Devon; author of *The Life of Duty, The Lights of Home,* etc. Price, 80 cents net.

Sermons to Children. Second Series. By the Rev. S. Baring-Gould, M.A., author of *Village Preaching for a Year, The Mystery of Suffering,* etc. Price, $1.25 net.

The Church in England. A Simple Church History. By E. Abbott-Smith, author of *Lent and Advent Talks with Children, Daily Talks,* etc. With a Preface by R. Linklater, D.D., Prebendary of St. Paul's Cathedral. Price, $1.00 net.

Hymns and their Singers. By the Rev. M. H. James, LL.D., Vicar of St. Thomas', Hull, author of *Death, and What Then? God and His Witnesses,* etc. Price, $1.40 net.

Spiritual Instructions on the Lord's Prayer and the Cardinal Virtues. By the Rev. Frederick M. Williams, M.A., Canon Residentiary and Praelector in Hereford Cathedral; author of *Advent Addresses.* Price, $1.40 net.

Sermon Sketches for the Sundays of the Christian Year. Being Fifty-seven Outline Sermons on Texts Taken from the Sunday Epistles or Gospels. Together with Addresses for Christmas Day and Good Friday. By the Rev. E. E. Bradford, B.D. Exeter College, Oxon. Price, $1.75 net.

Mission Preaching for a Year. Being a Series of 80 Original Mission Sermons for Every Sunday and the Chief Holy Days of the Christian Year. Edited by Rev. W. Henry Hunt. Price, $1.00 net. (Paper cover.)

THOMAS WHITTAKER. New York.

Sorrow, Hope, and Prayer. A Book for Mourners. By the Rev. Alfred G. Mortimer, D.D., Rector of St. Mark's, Philadelphia; author of *The Church's Lessons for the Christian Year, The Last Discourses of Our Lord,* etc. Price, $1.25 net.

PAMPHLETS.

The Battle and the Beauty of Life. By Taliaferro F. Caskey, D.D., Rector of St. Mark's Church, Danville, Ill. Published by Thomas Whittaker, New York.

A Key to the Chart of the Christian Year, Showing the Grouping and Sequence of the Seasons. By Deaconess Mary T. Patterson, Od.M., 1902.

Europe on $4.00 a Day. By "A Rollingstone" (Charles Newton Hood). Price, 50 cents. Published by The Rollingstone Club, Medina, N. Y.

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Edition A. French Seal, red edge, list price, 2.25. Net price, 1.80; by mail, 1.93.

Edition B. French Seal, red edge, list price, 2.50. Net price, 2.00; by mail, 2.18.

Edition A. Morocco, red or black, gilt edges, list price, 4.00. Net price, 3.20; by mail, 3.32.

Edition B. Morocco, red or black, gilt edges, list price, 5.00. Net price, 4.00; by mail, 4.18.

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Same, bound in paper. List price, .60; net price, .48; by mail, .54.

Same, Organ Edition. Large type, size, 12x8¼ inches, leather. List price, 3.00. Net price, 2.40; by mail, 2.65.

THE YOUNG CHURCHMAN CO.,
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THE CHURCH AT WORK

BISHOP OF LONDON IN BOSTON.

THE BISHOP of London reached Boston on the morning of Tuesday, October 8th, and spent a busy day. In the forenoon he and his two associates, the Rev. E. P. Anderson, his chaplain, and Mr. Stanley Christopherson, an old personal friend, were taken in hand by the Rev. Prescott Evarts of Christ Church, and given a delightful automobile ride through the suburbs. Soon after noon the party were the guests of President Eliot at luncheon, with whom the Bishop spent a pleasant two hours. Late in the afternoon the Bishop preached at St. John's chapel, the worshippers being composed of all the theological students and many Church people. After the service, which was conducted by Dean Hodges, Bishop Ingram was the guest of Professor and Mrs. Max Kellner at dinner at their beautiful home in Berkeley Street, Cambridge. In the evening the Bishop addressed the students of Harvard in Sanders' Theatre, and for the night he was the guest of the Rev. Dr. Abbott, rector *emeritus* of St. James' Church, who knew the Bishop in London.

RECTOR FOR ST. PAUL'S, BOSTON.

THE NEW rector of St. Paul's, Boston, the Rev. William Howard Falkner, has reached town from Louisville and preached his first sermon at the morning service on Sunday, October 6th. Mr. Falkner has large and progressive ideas as to the need of a church in just a location such as St. Paul's is placed. He thinks it should prove a popular place for the man or woman who has no regular church home.

BURIAL OF DR. BODINE.

THE BURIAL services for the late Rev. Dr. Bodine were held on Tuesday, at the Church of the Saviour, which was crowded to the doors with the hundreds of sorrowing parishioners and friends of the late rector, there being over one hundred of the clergy in vestments. Bishop Greer of New York officiated in the absence of the Bishop and the Bishop Coadjutor of the diocese, and was assisted by the Rev. C. M. Roberts, associate rector, and the Rev. Dr. Stanger. The ten vestrymen of the parish acted as pall-bearers and the interment was at the old colonial burying ground of St. David's, Radnor.

THE MOHONK CONFERENCE.

AMONG the speakers on behalf of Indian work at the Lake Mohonk Conference of Friends of the Indian and other Dependent Peoples, to be held October 23-25, are Hon. Francis E. Leupp, Commissioner of Indian Affairs, Bishop Hare of South Dakota, Bishop Johnson of Los Angeles, and representatives of Presbyterian, Mennonite, Roman Catholic, Baptist, and Friends missionary associations. Hawaii will be represented by four of her citizens, Bishop Restarick being one of them.

DEATH OF REV. R. E. DENNISON.

THE REV. ROBERT E. DENNISON, rector of St. Timothy's Church, Roxborough, Philadelphia, died suddenly of pneumonia at the rectory on Tuesday morning, October 1st. Mr. Dennison was sixty-three years old and was

THE LATE REV. R. E. DENNISON.

born in Ireland. He received his early education at Geneva, N. Y., and was graduated from Hobart College. His first work in the ministry was as an assistant at St. Mark's Church, Philadelphia; next he was rector of Grace Church, Newark, N. J., from which parish he came to St. Timothy's as curate, succeeding some few years later to the rectorship. He helped to organize St. Timothy's Hospital and was president of the Board of Managers and likewise of St. Timothy's Workingmen's Club, the largest organization of its kind in this country.

The burial took place on Friday afternoon, October 4th, at 3 o'clock, a great concourse of the clergy, in vestments, being present in the church and following the body in procession to its final resting place in the beautiful churchyard of St. Timothy, where he had served faithfully for more than thirty years. The Rev. Dr. Upjohn, rector of St. Luke's, Germantown, officiated, assisted by the Rev. J. B. Halsey and Rev. Edw. Yost.

WANTS A GENERAL LAYMEN'S CONGRESS.

THE SUGGESTION is made in *St. Andrew's Cross* that "the Church needs a great congress of her laymen of all classes, that they may come together in a common effort to realize their responsibility as the backbone of the Church, those who must bear the brunt of the battles and do the work. We are not thinking," continues the *Cross*, "of a Brotherhood Convention, because it does not include all the laymen of the Church and because it necessarily discusses only specialized work. Nor have we in mind a congress to discuss learned questions largely theoretical. Nor a convention which shall do little more than pass resolutions and appoint committees. We have in view a congress mainly spiritual and as a result, intensely practical, summoned by our leaders to consider the more crying needs in the country and to pray and plan how themselves to attack them.

"Such a congress should discuss how the laymen can do much more. Home mission work of every kind, not only in the slums and in the society resorts, but on the mountain, the prairie, and the plain which are yet but sparsely settled.

"It should grapple with the problem of ministering to the foreigners. Never can we presume to call ourselves the American Church until we show that we are able to minister to, to shape the character and destiny of our hundreds of thousands of immigrants from every race and every clime.

"Work to win the boys of this country, work which, when measured by its possibilities, is comparatively untouched, should be fully discussed by such a congress and steps planned to inaugurate work among boys everywhere on a scale hitherto unattempted. Many are the other problems regarding the share of our Church in the evangelization of this country."

NEW ORLEANS PRIEST HONORED.

THERE WAS a happy incident on All Angels' day in connection with St. Paul's Church, New Orleans, of which the Rev. A. R. Price had been in charge during the vacancy in the rectorship. Being about to leave that parish in order to accept his appointment as curate at Trinity Church, Mr. Price was surprised at the conclusion of an address to the Sunday school children on the day mentioned, by Mr. Edwin Belknap, one of the vestrymen, who, in a neat speech, spoke of the excellent work done by Mr. Price, and said as an evidence of the appreciation of the vestry, Sunday school, and entire parish, a present was to be made to him. He then opened a box

and presented a handsome solid silver communion set, lined with gold, containing flagon, paten, chalice, pyx, and spoon. Each piece has on it the monogram of the Rev. A. R. Price, while on the paten are engraved the words: "To the Rev. A. R. Price from St. Paul's Church and Sunday School, New Orleans, La., 1907."

The Rev. A. R. Price responded to the speech of Mr. Belknap, and said that the gift was one of great use to him as a priest, and that he was exceedingly glad to receive it as an evidence that in his efforts as a priest of the Catholic Church to please the Lord Jesus, he had succeeded in meeting the approbation of those who, with him, were the disciples of Jesus Christ.

CHURCH PROPAGANDA IN BALTIMORE.

BISHOP PARET states in the *Maryland Churchman* that he wishes to establish a more definite propaganda of Churchmanship in Baltimore, among those "who know no church, and hear no gospel." He suggests a desire to do this through street preaching. He realizes the difficulties in the way of undertaking that work properly, but believes they may be surmounted. Two methods, he says, have been suggested to him.

First, the use of a wagon, with melodeon and singing and speakers, to go from place to place and gather hearers wherever they could be found. But besides other difficulties, we find that to be the method already adopted in the undenominational efforts before mentioned, and our similar action would be, or seem to be, an interference. That, therefore, seems not advisable.

A second method was the establishment in some part of the city, where non-church goers abound, of a mission house or mission hall, with its reading rooms, coffee-room, and other proper attractions. But very careful study has shown that, for the present at least, this could not well be done.

And as a third method, believed to be entirely practicable, the Bishop has requested the general missionary to act in coöperation with the minister in charge of some church or mission, where the souls who need us abound, and begin a campaign of street preaching, as a "Parochial Mission work" in the immediate neighborhood of that church, with the definite purpose of leading those whom they may interest to find fuller blessing and instruction and spiritual help in association with that particular church. That was the method our Lord prescribed for His first apostles; not simply preaching, but preaching followed up to results. Preach, baptize them, and teach them to observe all things whatsoever I have commanded you.

The Bishop asks from clergy and people their sympathy in this effort, their patience, if it does not immediately do all that we hope, and their personal help if the general missionary asks for it.

THROUGH NORTHERN UTAH ON HORSEBACK.

THE REV. MESSRS. Donald K. Johnston and Paul Jones of St. John's Associate Mission at Logan, Utah, made a long trip on horseback through the northern part of the state. During a fortnight in August they covered 200 miles. They were hospitably entertained at many ranches by the families of students attending the Agricultural College at Logan. Twice, by invitation, they held service and preached in the meeting houses of the Latter Day Saints. Messrs. Johnston and Jones, by quiet and judicious work, aided by the pleasant hospitalities of their "Common Room" at St. John's, are acquiring a strong influence for good among the Mormon people. Their bright monthly serial, *The Portal*, appeals to refined and cultured men and women of the college and vicinity. The young priests at present take Sunday duty at St. Paul's, Salt Lake City, in the absence of the rector.

MEXICAN VESTRYMAN MURDERED.

MR. GEORGE ROSE, a talented young mining engineer holding an important position at Guanajuato, Mexico, was stabbed to death by burglars who had forced an entrance into his home. His wife, who is the elder daughter of Mrs. William McGrath of Salt Lake City, was severely although not dangerously wounded. The body of Mr. Rose was taken to Salt Lake City, where the burial service was performed by Dean Brewster. Mr. Rose was a loyal communicant of the Church, and at the time of his death was a vestryman of the parish at Guanajuato, of which the Rev. Francis B. Nash is rector.

SERMONS BY TELEPHONE.

SERMONS by telephone is one of the latest innovations. According to the Bateville (Ark.) *Guard*, St. John's Church, Camden (the Rev. H. M. Ingram, rector) has had telephone connection made with the church so that the sick or those unavoidably detained may be able to hear the service if they have previously notified the rector. It is said to be quite successful.

ASKS FOR UNMARRIED CLERGY.

IN HIS convention address last May, the Bishop of South Carolina expressed a desire that young men taking orders would agree to remain unmarried for the first five years of their ministry and would devote themselves to building up the "waste places of Zion."

"But," said Bishop Capers, "with the vast majority of our young clergy, a call to holy matrimony comes very soon after a call to holy ministry."

A plan is now said to be in contemplation to form a community of such young clergymen in South Carolina, who, living on minimum salaries, can build up some of the weak missions in which a married clergyman cannot possibly be sustained.

If there were ten men in South Carolina, Bishop Capers thinks, the future of the diocese would be bright with the promise of a glorious harvest of converts.

But Bishop Capers is quoted as saying further, there are not ten such men as yet available. Unquestionably, the plan above outlined must be put into effect, or else, in the absence of an increase in the salaries of the clergy, the parishes and missions must continue to suffer from the want of efficient clerical ministration.

WHY WE BUILD PARISH HOUSES.

DEDICATORY exercises took place at St. Mary's parish house, connected with St. Mary's Church, Dorchester, Mass. (the Rev. George L. Paine, rector), on the evening of September 23d. The new building, together with the land, cost about $16,000, and the building contains the usual apartments of an up-to-date parish house. Present at the exercises were Bishop Lawrence and Hon. Robert Treat Paine, father of the rector and one of the best known laymen in the diocese. The Bishop, in speaking of the need of parish houses, said that in early days the apprentice needed no outside place of amusement or recreation. He spent his evenings with his master's family. The child and the family found their amusements at home. This is no longer the case to any great extent. There must be some place where the young may get exercise and pleasure, and this is to be supplied either by the city, the saloon, or the Church. In the building of parish houses, an attempt is made to solve a vital problem; but in the work of the parish house it is to be hoped that it will never take precedence over the work of the Church. The Bishop paid an eloquent tribute to the rector's father for his deep interest in the welfare of the Church. A portrait of Mr. Paine adorns the walls of the assembly room.

TWENTY YEARS' PROGRESS IN TRENTON, N. J.

ON THE FEAST of St. Michael and All Angels, Christ Church, Trenton, N. J. (the Rev. E. J. Knight, rector) celebrated its twentieth anniversary. Seldom has so young a parish had so remarkable a growth or so influential a position in the community. The first services were held in a hall on September 6th, 1885, but the church did not become an organized mission until two years later, the Rev. Wm. Heakes being then the first minister in charge. He was succeeded in 1888 by the Rev. C. A. Tibbals and he by the Rev. Robert McKellar. The Rev. Mr. Knight became rector in 1892. There were then 100 communicants. Now there are 600, making the parish numerically the largest in the city. It has built up its own congregation without drawing from the other parishes.

Coincident with this growth has been a remarkable increase in the Church's progress in the city, partly due to the rapid growth of the town, but largely to the effective Church extension carried on by the Associate Mission, which Mr. Knight organized and of which he is still financial head, having retired from the active management only when the demands of his parish work made it impossible for him longer to give his time.

Since Christ Church was organized it has acquired property valued at $50,000. The first church was enlarged, and a few years ago replaced by a beautiful stone structure. This is again to be enlarged and plans for the completion of the original design have already been accepted. Eventually $30.000 more will be spent on the edifice. In addition there is a parish building, a rectory on the opposite side of the street (which will be sold later, when a new stone house is built next to the church), and a mission chapel on South Broad Street. The property is all free of debt, with the exception of a small mortgage on this mission. Next it stands the handsome Associate Mission house, the center of the missionary work of the upper convocation of the diocese. In the twenty years of parish life 1,191 persons have been baptized, 594 have been confirmed, the funerals have numbered 654, and the marriages 275. The parish has contributed $6.000 to outside missionary objects. This record is the more noteworthy in that the past fifteen years have also witnessed the development of a large institu-

Fifty Years the Standard
DR. PRICE'S CREAM BAKING POWDER
A Cream of Tartar Powder
Made from Grapes
NO ALUM

tional work which makes great financial demands on the parish. Nor is this all. Christ Church and its rector have also won an enviable reputation as an influential force in the community at large, and on every hand testimony is given to the value of their services in the city's life. Mr. Knight is actively identified with the public schools, the city library, the hospitals and charitable organizations, and other public movements, and in every department of this work he is recognized as a valued worker and counselor.

At the anniversary celebration on September 29th, this aspect of his work was emphasized in the presence of the president of the Trenton Common Council, who in the enforced absence of the mayor, brought to the parish the congratulations of the city on its work. Other addresses were made by Eagleton Hanson, clerk of the vestry, who read a brief history of the parish, and by Dr. Robert V. Whitehead, also of the vestry, who spoke of the splendid possibilities of the future. Mr. Knight, in his sermon, dwelt also on plans for the future. In the evening the congregation again crowded the church, and the rector preached from Romans 1: 16: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation."

HOW LITTLE CHILDREN BUILT A CHAPEL.

THE CORNER STONE of St. Mary's College chapel, Dallas, Texas, was laid at noon on the 27th ult. by the Rt. Rev. Alex. C. Garrett, D.D., LL.D., Bishop of Dallas, assisted by the Rev. Harry T. Moore, Dean of St. Matthew's Cathedral, and others of the clergy.

The procession of young ladies formed in front of St. Mary's Hall, and marched around the chapel to the station appointed for them, reciting the 132nd Psalm.

In his address, the Bishop told the interesting story of the chapel, somewhat as follows:

Some fourteen years ago two little girls, who were then pupils, suggested to their Sunday school teacher that they thought a fund for building a chapel for the college should be begun. A separate fund was accordingly begun with the two nickels then contributed from their pocket money by those girls. The Society of the Followers of the Cross was then organized, and soon presented its first offering, which amounted to $46.00. The money was laid aside to be used for the Altar of the new chapel.

The fund thus begun has been kept sacred all these years and slowly grew by the addition of Communion alms and other occasional offerings. The little girls who gave the first nickels grew up to womanhood, and are now the happy mothers of children. At length, after twelve years of waiting and hoping and praying, a generous lady of Dallas, Mrs. Alfred H. Belo, Sr., gave $1,000 for the purpose, the "offspring of her tears." A year rolled round, and on the anniversary of her terrible bereavement she added $10,000 to the fund. Then a noble woman in New York, who has been a generous friend of St. Mary's College for many years, Mrs. Wm. F. Cochran, after a careful examination of the plans prepared by Messrs J. S. Flanders & Co., sent a check for $10,000 to increase the fund sufficiently to complete the chapel.

The design is of pure gothic, with cloister around one half, with transepts, choir, chancel and organ chamber on the floor, with clere story and open roof, steam heat and electric light. It will be a beautiful and permanent memorial of the sacred memories it enshrines.

Several beautiful gifts have already been provided. Three artistic stained glass windows are being made according to the order of Mrs. Belo, for the chancel. A handsome brass cross has been presented for the Altar by the graduating class of 1907. Beautiful brass candlesticks for the Eucharistic lights have been given by the class of 1906. There is a large basement, to be fitted up for a gymnasium.

MEMORIAL TO JEFFERSON DAVIS' SON AND GRANDSON.

A BEAUTIFUL stained glass window has been presented to the Church of the Redeemer, Biloxi, Miss. (the Rev. C. B. Crawford, rector), by Mrs. Margaret J. D. Hayes, of Colorado Springs, Colo., the only surviving daughter of Jefferson Davis. It is a memorial of her brother and of infant son, Jefferson Davis Hayes. Mayer & Co., of Munich and New York, have been entrusted with the order. The subject is "Christ blessing little children," which was a favorite subject with Mrs. Hayes' mother who, just previous to her death, had given two windows to the same church, one in memory of her husband and the other of her daughter Winnie, the "Daughter of the Confederacy." This window by Mrs. Hayes, with the one recently ordered by the United Daughters of the Confederacy, "Our Lord in the home of Mary and Martha," in memory of Mrs. Davis, will be ready for dedication, it is thought, next February. This will make six beautiful windows placed in the Church of the Redeemer during the past two years.

GOOD WORK IN WYOMING.

THE REV. P. MURPHY, of Rock Springs, Wyo., has decided to accept the rectorship of Payette, and Calwell, Idaho. Mr. Murphy took charge of Rock Springs in January, 1905, coming from Cody, Wyo., where he was General Missionary of the Big Horn Basin. During his pastorate in Rock Springs, many improvements have been made in the church. A processional cross has been presented by the Rector's Guild, and a neat iron fence has been erected around the church.

Rock Springs is perhaps one of the most unique cities of its size in the country, having a population of over 6,000, speaking more than forty-three languages. From this it will be seen that the work presents many difficulties. Mr. Murphy has been longer in the District of Boise than any other clergyman in active service. He assumed charge of his new field on September 25th.

AN IOWA ANNIVERSARY.

THE PARISH of the Church of the Saviour, Clermont, observed the fortieth anniversary of the laying of the corner stone of the church on September 29th and 30th. The Church of the Saviour is one of a trinity of churches of the same name which are indebted to the late Mrs. Frances Jones Vinton, of Providence, R. I., for their erection. The other two are in Providence, R. I., and San Gabriel, Calif., respectively. The anniversary services began on Sunday morning with a celebration of the Holy Communion. Special sermons were preached morning and evening by the Rev. Wellington McVettie, rector of Grace Church, Decorah, Iowa. The Rev. John Caldwell, formerly rector of the parish, assisted. On Monday at noon seventy persons partook of the parish dinner served at the residence of Mr. W. T. Shaffer, senior warden. At 2:30 P. M. public services were held in the church, during which addresses were delivered by the Rev. Wellington McVettie and Mr. Erastus W. Appelman, on behalf of the vestry. A historical review of the parish during the forty years was read by Dr. W. E. Glanville. On Monday evening a cantata was rendered by the young people of the parish.

During the forty years the parish has come into the possession of a commodious rectory, the gift of the late Dr. Wm. C. Lewis, for many years senior warden, and recently the chancel of the church has been beautified with a fine oak altar and gold cross, the gift of the parish of Holy Trinity, Middletown, Conn., in recognition of the services of Mrs. Wm. Larrabee, Jr., at present secretary of the vestry. In honor of the anniversary, the vestries of the Church of the Saviour, Providence, R. I., the Church of the Saviour, San Gabriel, Calif., and St. George's Church, Farley, Iowa, sent special resolutions.

RICHMOND CHURCH CONSECRATED.

ON THE DAY before the opening of General Convention, Holy Trinity Church, Richmond, Va., which on the morrow was to be the brilliant scene of the opening of the Convention, was consecrated to the worship of Almighty God. The church is a memorial to Bishop Moore of Virginia, and several of his descendants were present, as were a large throng of Church people, including many who had come in anticipation of General Convention. The sermon was preached by the Bishop of West Virginia, whose father, the Rev. Joshua Peterkin, D.D., while rector of St. James' Church, Richmond, projected this church as a memorial to the late Bishop.

At the service the wardens and vestrymen met the procession of clergy and Bishops at the door, and the service was that set forth in the Prayer Book.

"Boo Hoo"

Shouts the

Spanked Baby

The "Colic" of "Collier's" treated by a Doctor of Divinity.

Look for the "Boo Hoo" article in this paper.

"There's a Reason"

NEW CHATHAM INSTITUTE BUILDING.

The new building for the Chatham Institute, the Church school for girls at Chatham, Va., was opened for work last week and is very satisfactory. It is a colonial building and it is said that few buildings in Virginia rank with it in dignity of design, beauty of outline, and majesty of proportion. It is entered through a noble portico, supported by large fluted columns thirty feet high. The building is a parallelogram, with spacious halls running all the way through, making every part of the building easy of access, with nothing to confuse a person in getting in or out, there being stairways at both ends and in the middle. About it are grounds of about 130 acres. The school is under the direction of the Rev. C. O. Pruden.

PARISH HOUSE BURNED IN CONNECTICUT.

The parish house of Christ Church, West Haven, was destroyed by fire early on the morning of the Eighteenth Sunday after Trinity. The new church building, consecrated only three days before, barely escaped destruction. The loss, it is stated, is $5,500, with insurance of $2,500.

The fire had its origin in the parish house, and is believed to have been the work of an incendiary.

BABY BROKE EARTH.

Work was begun on September 26th for the new church for St. James' parish, Eufaula, Ala., with the unique ceremony of the breaking of the first earth by the infant son of the rector, the Rev. Bertram E. Brown, who, with a tiny spade, accomplished the purpose. The ceremony was attended by a large number of parishioners and others.

SERIOUS OPERATION UPON A CLERGYMAN.

A report from Rochester, Minn., states that the Rev. E. R. Dodds, rector at Anaconda, Mont., had his stomach removed at St. Mary's Hospital last week. A cancer destroyed the use of the organ and it was removed by Dr. W. H. Mayo, the operation consuming an hour and a half. The Rev. Mr. Dodds cannot live over two years, say the surgeons, and will have to digest his food without a stomach.

PRESENTATION TO DR. MOCKRIDGE.

A purse of gold was presented to the Rev. Charles H. Mockridge, D.D., by members of the Church of the Messiah, Detroit, on Monday evening of last week, as he was about to retire from the rectorship. Dr. Mockridge has had a long and honorable career in the ministry of the Church, spent largely in Canada. Graduating with honors at Trinity College, Toronto, from which he has taken successively the degrees of B.A., M.A., B.D., and D.D., he was ordained deacon in 1868 and priest in 1869, both by the Bishop of Ontario. Among other posts which he filled in that country was that of rector-in-charge and then canon of Christ Church Cathedral, Hamilton; and, while rector at Windsor, N. S., editor of *The Canadian Church Magazine*. He was also secretary and treasurer of the Domestic and Foreign Missionary Society of the Canadian Church for some time, and from 1890 to 1897 was honorary canon of the Toronto Cathedral. He came to the United States in 1897, since when he has successively been rector of Grace Church, Watertown, N. Y., Trinity Church, San Jose, Calif., and, since 1903, the Church of the Messiah, Detroit. He is now temporarily in charge of St. Andrew's, Detroit, for his son, the Rev. John Mockridge, who is in attendance at General Convention, after which he will make his home with another son, the Rev. C. H. Mockridge, Jr., rector of St. John's Church, Roxbury, Boston.

ALBANY.

Wm. Croswell Doane, D.D., LL.D., Bishop.
Richard H. Nelson, D.D., Bp. Coadj.

Three Archdeaconry Meetings.

Three of the archdeaconries in the diocese held their meetings during the middle of September. That of Susquehanna was in session at Cooperstown, and speakers included the Rev. Charles A. Livingston of Cobleskill, on the subject, "Can the Incarnation be Interpreted to Meet the Demands of the Intellectual Mind?" and the Rev. Robert Edward Wood of Wuchang, China, and there was a quiet hour for the clergy conducted by the Rev. Edward Henry Schleuter, canon of All Saints Cathedral, Albany. The Troy archdeaconry met at Lake George and listened to an address by the Rev. Samuel H. Bishop, field secretary of the American Church Institute for Negroes. Through the courtesy of Mr. George Foster Peabody part of the sessions were held at the Sagamore Hotel, to which the guests were taken on Mr. Peabody's and Mr. Spencer Trask's private yachts. The Albany archdeaconry held its meeting at Cairo with the small attendance of only twelve of the clergy. Addresses were made by the Rev. M. S. Johnston of Gloversville and W. M. Gage of Albany, and the Archdeacon.

At all of these archdeaconry meetings there were the usual public services, sermons, and addresses to the people.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Window at Bridgeport—Gifts at Westport.

At Christ Church, Bridgeport (the Rev. Ernest J. Crafts, rector), on the morning of the Eighteenth Sunday after Trinity, a win-

FOOD STOPPED IT

Good Food Worth More Than a Gold Mine.

To find a food that will put an absolute stop to "running down" is better than finding a gold mine.

Many people when they begin to run down go from one thing to another without finding a food that will stop the progress of disease. Grape-Nuts is the most nourishing food known and will set one right if that is possible.

The experience of a Louisiana lady may be interesting. "I received a severe nervous shock some years ago and from that and overwork gradually broke down. My food did not agree with me and I lost flesh rapidly. I changed from one kind of food to another but was unable to stop the loss of flesh and strength.

"I do not exaggerate when I say that I finally became, in reality, a living skeleton. My nights were sleepless, and I was compelled to take opiates in various forms. After trying all sorts of food without success I finally got down to toasted bread with a little butter, and after a while this began to sour and I could not digest it. Then I took to toasted crackers and lived on them for several weeks, but kept getting weaker.

"One day Grape-Nuts was suggested and it seemed to me from the description that it was just the sort of food I could digest. I began by eating a small portion, gradually increasing the amount each day.

"My improvement began at once for it afforded me the nourishment that I had been starving for. No more harassing pains and indigestion. For a month I ate nothing but Grape-Nuts and a little cream, then I got so well I could take on other kinds of food. I gained flesh rapidly and now I am in better health than I have been in years. I still stick to Grape-Nuts because I like the food and I know of its powerful nourishing properties. My physician says that my whole trouble was a lack of power to digest food, and that no other food that he knows of would have brought me out of the trouble except Grape-Nuts." "There's a Reason."

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dow was unveiled in memory of the late Aaron W. Wallace and wife. A fund for the purpose was left by Mr. Wallace. The design represents our Saviour, bearing a lamb, and surrounded by "the sheep of His pasture," about to pass into the fold. It is the work of the Bridgeport Art Glass Co.

Christ Church has been once more bereaved by the death of an officer of the parish, the Hon. Civilion Fones, D.D.S., long a member of the vestry.

THE PRESENT church edifice of Christ Church parish, Westport, was consecrated on the feast of St. Michael and All Angels, 1885, and that day for some years has been observed as parish day. In accordance with custom, an anniversary sermon was preached in the morning by the rector of the parish, the Rev. Ellis B. Dean. A credence table of oak and brass, designed by the Gorham Company, and given by many members of the parish in memory of a devoted and active communicant, was dedicated at the late celebration. In the evening, full choral Evensong was rendered with splendid effect by the vested choir of St. Paul's Church, Norwalk, and the sermon was preached by the rector of that parish, the Rev Wemyss T. Smith, bringing congratulations from the mother church. The rector of the Church of the Holy Trinity, Westport, assisted in the service, and many members of that parish were present. An instance of neighborly feeling was shown by the presence of the pastors and members of the Congregational and Methodist bodies, whose churches were closed for the occasion.

"BOO--HOO"
Shouts a Spanked Baby

A Doctor of Divinity, now Editor of a well-known Religious paper, has written regarding the controversy between Collier's Weekly and the Religious Press of the Country and others, including ourselves. Also regarding suits for libel brought by Collier's against us for commenting upon its methods.

These are his sentiments, with some very emphatic words left out.

"The religious Press owes you a debt of gratitude for your courage in showing up Collier's Weekly as the "Yell-Oh Man." Would you care to use the inclosed article on the "Boo Hoo Baby" as the "Yell-Oh Man's successor?"

"A contemporary remarks that Collier's has finally run against a solid hickory "Post" and been damaged in its own estimation to the tune of $750,000.00.

"Here is a publication which has, in utmost disregard of the facts, spread broadcast damaging statements about the Religious Press and others and has suffered those false statements to go uncontradicted, until, not satisfied after finding the Religious Press too quiet, and peaceful, to resent the insults it makes the mistake of wandering into a fresh field and butts its rattled head against this Post and all the World laughs. Even Christians smile, as the Post suddenly turns and gives it back a dose of its own medicine."

"It is a mistake to say all the World laughs. No cheery laugh comes from Collier's, but it cries and boo hoos like a spanked baby and wants $750,000.00 to soothe its tender, lacerated feelings."

"Thank Heaven it has at last struck a man with "back bone" enough to call a spade a "spade" and who believes in telling the whole truth without fear or favor."

Perhaps Collier's with its "utmost disregard for the facts," may say no such letter exists. Nevertheless it is on file in our office and is only one of a mass of letters and other data, newspaper comments, etc., denouncing the "yellow" methods of Collier's. This volume is so large that a man could not well go through it under half a day's steady work. The letters come from various parts of America.

Usually a private controversy is not interesting to the public, but this is a public controversy.

Collier's has been using the "yellow" methods to attract attention to itself, but, jumping in the air, cracking heels together and yelling "Look at me" wouldn't suffice, so it started out on a "Holier Than Thou" attack on the Religious Press and on medicines.

We leave it to the public now, as we did when we first resented Collier's attacks, to say whether, in a craving for sensation and circulation, its attacks do not amount to a systematic mercenary hounding. We likewise leave it to the public to say whether Collier's, by its own policy and methods, has not made itself more ridiculous than any comment of others could make it.

Does Collier's expect to regard any self-inflicted loss of prestige by demonstrating through suits for damages, that it can be more artful in evading liability for libels than the humble but resentful victims of its defamation, or does it hope by starting a campaign of libel suits to silence the popular indignation, reproach and resentment which it has aroused?

Collier's can not dodge this public controversy by private law suits. It can not postpone the public judgment against it. That great jury, the Public, will hardly blame us for not waiting until we get a petit jury in a court room, before denouncing this prodigal detractor of institutions founded and fostered either by individuals or by the public, itself.

No announcements during our entire business career were ever made claiming "medicinal effects" for either Postum or Grape-Nuts. Medicinal effects are results obtained from the use of medicines.

Thousands of visitors go through our entire works each month and see for themselves that Grape-Nuts contains absolutely nothing but wheat, barley and a little salt; Postum absolutely nothing but wheat and about ten per cent of New Orleans molasses. The art of preparing these simple elements in a scientific manner to obtain the best food value and flavour, requires some work and experience to acquire.

Now, when any publication goes far enough out of its way to attack us because our advertising is "medical," it simply offers a remarkable exhibition of ignorance, or worse.

We do claim physiological or bodily results of favorable character following the adoption of our suggestions regarding the discontinuance of coffee and foods which may not be keeping the individual in good health. We have no advice to offer the perfectly healthful person. His or her health is evidence in itself that the beverages and foods used exactly fit that person. Therefore, why change?

But to the man or woman who is ailing, we have something to say as a result of an unusually wide experience in food and the result of proper feeding.

In the palpably ignorant attack on us in Collier's, appeared this statement,—"One widely circulated paragraph labors to induce the impression that Grape-Nuts will obviate the necessity of an operation in appendicitis. This is lying and potentially deadly lying."

In reply to this exhibition of ———well let the reader name it, the Postum Co. says:

Let it be understood that appendicitis results from long continued disturbance in the intestines, caused primarily by undigested starchy food, such as white bread, potatoes, rice, partly cooked cereals and such.

Starchy food is not digested in the upper stomach but passes on into the duodenum, or lower stomach and intestines, where, in a healthy individual, the transformation of the starch into a form of sugar is completed and then the food absorbed by the blood.

But if the powers of digestion are weakened, a part of the starchy food will lie in the warmth and moisture of the body and decay, generating gases and irritating the mucous surfaces until under such conditions the whole lower part of the alimentary canal, including the colon and the appendix, becomes involved. Disease sets up and at times takes the form known as appendicitis.

When the symptoms of the trouble make their appearance, would it not be good, practical, common sense, to discontinue the starchy food which is causing the trouble and take a food in which the starch has been transformed into a form of sugar in the process of manufacture?

This is identically the same form of sugar found in the human body after starch has been perfectly digested.

Now, human food is made up very largely of starch and is required by the body for energy and warmth. Naturally, therefore, its use should be continued, if possible, and for the reasons given above it is made possible in the manufacture of Grape-Nuts.

In connection with this change of food to bring relief from physical disturbances, we have suggested washing out the intestines to get rid of the immediate cause of the disturbance.

Naturally, there are cases where the disease has lain dormant and the abuse continued too long, until apparently only the knife will avail. But it is a well-established fact among the best physicians who are acquainted with the details above recited, that preventive measures are far and away the best.

Are we to be condemned for suggesting a way to prevent disease by following natural methods and for perfecting a food that contains no "medicine" and produces no "medicinal effects" but which has guided literally thousands of persons from sickness to health? We have received during the years past upwards of 25,000 letters from people who have been either helped or made entirely well by following our suggestions, and they are simple.

If coffee disagrees and causes any of the ailments common to some coffee users, quit it and take on Postum.

If white bread, potatoes, rice and other starch foods make trouble, quit and use Grape-Nuts food which is largely predigested and will digest, nourish and strengthen, when other forms of food do not. It's just plain old common sense.

"There's a Reason" for Postum and Grape-Nuts.

Postum Cereal Co., Ltd.

IOWA.

T. N. MORRISON, D.D., Bishop.

Diocesan Notes.

THE FALL MEETING of the Waverly Deanery, which convened in St. John's Church, Dubuque (Rev. John C. Sage, rector), September 19th and 20th, was well attended. The Rt. Rev. Charles H. Olmsted, D.D., conducted a day's retreat for the clergy. Bishop Olmsted was also the special preacher at St. John's Church, Dubuque, on September 22nd, when he delivered a forceful sermon in behalf of the Men's Thank Offering on the "American Nation and the American Church."

THE REV. F. H. PICKWORTH, Anamosa, is recovering from a protracted illness, caused by overwork. The rectory has been repaired and painted by the Altar Guild.

ST. KATHARINE'S SCHOOL, Davenport, the diocesan school for girls, under the care of the Sisters of St. Mary, opened its sessions on Thursday, September 26th, with a capacity attendance.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

Improvements in Churches — Good Record for the Diocese.

DURING the summer, Christ Church Cathedral has been beautifully renovated internally, through the persevering energy of Dean Capers, who has kept before the parish ever since his arrival as rector and dean the great need of this renovation. But the work has now been done thoroughly, so that it was worth waiting for during these two years.

The space of the chancel assigned to the choir has been enlarged, projecting a foot more into the body of the church; and approached by three marble steps, the whole width of the chancel. Fine ceramic tiling adorns both the choir and the sanctuary; the sanctuary and the Altar steps being alike of white marble.

On Sunday, the Festival of St. Michael and All Angels, the Cathedral was re-opened after its ten weeks closing for repairs; and every seat was occupied.

Trinity Church, Covington, has also had a like renovation this summer, and was re-opened with appropriate services on Sunday, September, 22nd.

THE DIOCESE has made up its apportionment of $1,000 for General Missions, which is $1,000 more than was apportioned for it to raise last year. It has also collected the $3,000 required of it in addition to all its stipulated assessments, etc., as a condition of receiving a like sum of $3,000 from the General Board of Missions. They have also contributed $500 to the Men's Thank-offering at the General Convention.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Hollis—Sayville—Archdeacon at Setucket.

ST. GABRIEL'S, Hollis, will have as successor to the Rev. W. Clark, who resigned recently, the Rev. Robert N. Merriman. Mr. Merriman was duly installed as priest-in-charge of the mission on Wednesday evening, September 25th, by Bishop Burgess assisted by the Ven. Henry B. Bryan, Archdeacon of Queens and Nassau Counties.

ST. ANN'S, Sayville (Rev. J. H. Prescott) has received many memorial gifts, but what is considered one of the handsomest and most useful is a litany desk which has just been presented to the church by State Treasurer Julius Hauser in memory of his late wife. It is constructed of brass with a quartered oak top and plush upholstered kneeling stool and is of an elegant though simple design in filigree, every part of it being symbolical of the work and mission of the Church. Upon a plate at the top is the following inscription: "To the glory of God and in memory of Dora Jedlicka Hauser, wife of Hon. Julius Hauser, born September 28, 1865, died, February 6, 1906.

Accompanying the desk is a very finely

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The quarterly meeting of the Archdeaconry of Suffolk County was held in Caroline Church, Setauket, on Tuesday and Wednesday, September 24th and 25th, beginning with a missionary service on the evening of the first day. The Rev. Rufus W. Clark, D.D. of Detroit, Mich., delivered a stirring address on the subject of Missions.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

The Thank Offering—Boston Notes.

The Men's Thank Offering for the diocese of Massachusetts will be about $54,000. There are yet some parishes and missions to be heard from and the total sums they are likely to contribute has been included in the above. The actual amount of money in the hands of the treasurer a few days ago was nearly $53,000, and the allowance of $1,000 for those yet to be heard from is considered a reasonable figure. It is generally considered that this total is a very satisfactory one for a diocese that has so many calls upon it as has Massachusetts. With 15,000 laymen the offering represents about $3.60 per capita.

A royal reception awaited the Rev. Dr. van Allen, of the Church of the Advent, Boston, when he appeared at the services on Sunday, September 29. When he started on his vacation, Dr. van Allen had intended going to the Pacific Coast, but reaching the Middle West he was taken ill and was obliged to remain quiet for some time. With all the staff of clergy now at their posts, the Church of the Advent promises to be a busy place this winter.

MICHIGAN.

Charles D. Williams, D.D., Bishop.

Convocation at Hillsdale.

At the autumn meeting of the Southern Convocation, held at St. Peter's Church, Hillsdale (Rev. W. F. Jerome), the sermon was delivered by the Rev. Wm. Gardam of St. Luke's Church, Ypsilanti. The main topic for the afternoon session was, "What the Bible is, and How to Study it." Dr. Tatlock of Ann Arbor being unable to reach Hillsdale in time, owing to delayed trains, the subject was thrown open to informal discussion. The President of Hillsdale Baptist College was present, also a class of students from the same, to hear the subject discussed. Dr. Mauck, President, also spoke on the invitation of Dean Channer. In the evening the Rev. Alsop Leffingwell, general missionary of Ohio, gave his interesting illustrated lecture on "Three Hundred Years of the American Church."

NEW HAMPSHIRE.

Wm. W. Niles, D.D., Bishop.
Edward M. Parker, D.D., Bp. Coadj.

Woman's Auxiliary at Tilton.

The work of the Woman's Auxiliary in many of its most interesting and helpful phases was covered most intelligently at the twenty-seventh annual meeting of the New Hampshire Branch held at Trinity Church, Tilton, on Tuesday, September 24th. Miss Julia C. Emery, General Secretary, made addresses both morning and evening. The subjects discussed were "The Auxiliary in the Large Congregation," "The Auxiliary in the Small Congregation," "The Junior Auxiliary," and "The Auxiliary as a Missionary Force in Local Service. The day was opened with Holy Communion, and at noon there was a series of intercessions with an address by Bishop Parker, ending with Evening Prayer. Mrs. Niles was reappointed as president by the Bishop.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

Layman's Missionary League — Daughters of the King.

The Laymen's Missionary League gave an informal dinner at St. Peter's parish house, Pittsburgh, Monday evening, September 22nd, as a farewell to the retiring chaplain, the Rev. Dr. H. A. Flint, and a welcome to his successor, the Rev. Robert Nelson Meade, over forty, including the clergy present, sitting down together. After dinner, the president of the league, Mr. N. P. Hyndman, presented to Dr. Flint, in its behalf, a Communion Service of sterling silver, from the Gorham Company's establishment in New York. Dr. Flint responded, and short addresses were made by the new chaplain, the Rev. Dr. Ward, and the Rev. Mr. Beavin, and Messrs. H. H. Smith and A. M. Turner, who have been engaged in the work of the league since its inception. The Bishop was unable to be present, but sent a letter which was read to the assembly. At the conclusion of the exercises a flashlight picture was taken as a souvenir of the occasion and of Dr. Flint's incumbency.

Miss Taylor, of All Saints' Chapter, and Miss Susie Reed, Emanuel Chapter, Allegheny, were elected to represent the Daughters of the King at the Triennial Council of the society, to be held in Richmond during the meeting of the General Convention. Miss Reed will be accompanied by four other members. After the election, Deaconess Drant, of San Francisco, gave an account of her work among Chinese women and girls in that diocese and elsewhere.

WESTERN NEW YORK.

Wm. D. Walker, D.D., LL.D., D.C.L., Bishop.

Memorial at Oakfield.

A service of unusual interest was held on the festival of St. Michael and All Angels, in the afternoon, at St. Michael's Church, Oakfield, of which the Rev. C. C. Gove has been rector for the past eighteen years, when the new pipe organ, placed in the church as a memorial to Miss Anna E. Whitman, was consecrated. Miss Whitman, though blind, had been, during a long life, a faithful and devoted helper in the church, and a sweet singer in the choir. A beautiful brass tablet on the organ bears this record:

"TO THE GLORY OF GOD
AND IN LOVING MEMORY OF
1836—ANNA E. WHITMAN—1902
COMMUNICANT AND FOR MANY YEARS A
FAITHFUL MEMBER OF THE CHOIR.
"THIS ORGAN WAS ERECTED BY ST. MICHAEL'S
GUILD AND MANY DEVOTED FRIENDS.
"PRAISE THOU THE LORD, O MY SOUL."

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It is almost as hard for an old coffee toper to quit the use of coffee as it is for a whiskey or tobacco fiend to break off, except that the coffee user can quit coffee and take up Postum without any feeling of a loss of the morning beverage, for when Postum is well boiled and served with cream, it is really better in point of flavour than most of the coffee served nowadays, and to the taste of the connoisseur it is like the flavour of fine, mild Java.

A great transformation takes place in the body within ten days or two weeks after coffee is left off and Postum used, for the reason that the poison to the nerves—caffeine—has been discontinued and in its place is taken a liquid food that contains the most powerful elements of nourishment.

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If you have "head noises" "buzzing" in the ears

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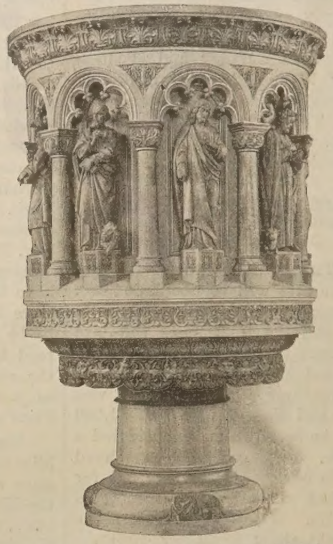

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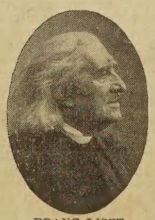

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